WITHDRAWN

EDUCATION AND AMERICAN DEMOCRACY

WALTER SCOTT ATHEARN

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TO THE MEMORY OF
My Father
ELISHA SARGENT ATHEARN

FOREWORD

President Wilson says we must make the world safe for democracy. The safety of democracy demands *intelligence* and *godliness.* The present world war will have been waged in vain if it hands democracy over to an ignorant and godless people. A democratic people must be able to think clearly and act righteously. *The world will never be safe for democracy until intelligence and godliness are the common possessions of the whole human race.* Democracies must learn how to make secular and religious education efficient and universal.

The first chapter in this volume outlines the great system of public schools which the state is building in order that the masses of the people may have the grade of intelligence demanded for citizenship in a democracy. It also sketches the outline of a system of schools which I believe the church must build if the intelligence of the people is to be coupled with godliness. The succeeding chapters discuss in detail the problems involved in the realization of the proposed system of church schools for the American people.

FOREWORD

Three definite things have been attempted: (1) The development of a constructive program of religious education for the American people. (2) The critical analysis of existing organizations, agencies and institutions with a view to determining our present educational assets and liabilities. (3) A survey of the available literature on the various problems involved in a nation-wide program of religious education. Over six hundred titles, carefully selected and classified, appear through the book. The reference lists are placed in close connection with the subject matter to which they refer.

The problem of the book is the *organization* of religious education in the American democracy. For this reason only problems of organization and closely allied subjects have been included in the present discussion.

Chapters I, II, and III were published during the past year as the Malden Leaflets. These leaflets have been revised and enlarged for the purposes of this volume. A portion of Chapter V has previously appeared in the columns of *Religious Education.*

I have attempted to give to the problems considered in this book careful, impersonal, quantitative observation, and qualitative interpretation. When an investigator submits his findings to the public the highest reward that can come to him is the frank, impersonal criti-

cism of his fellow workers. Such criticism I covet in the interest of the extension of our knowledge of this important subject.

I am convinced that the greatest task before the American people today is the building of a system of religious education which will insure the religious development of every citizen. This book is presented as a slight contribution to that end.

WALTER S. ATHEARN.

MALDEN, MASS.,
July 17, 1917.

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CHAPTER I

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY

OUTLINE OF CHAPTER I

Religious Education and American Democracy

I. The American Children Will Be Educated in the Public Schools
   1. A System of Schools for the Masses
   2. A System of Teacher-Training Schools
   3. A System of Educational Supervision
      (1) General References
      (2) References on Junior High Schools
      (3) References on the Junior College
      (4) References on National System of Education
      (5) References on Educational Tendencies in America

II. Religion Will Not Be Taught in the Public Schools

III. The Educational Arch Must Be Completed
   1. A System of Church Schools for the Masses
   2. A System of Church Teacher-Training Schools
   3. A System of Educational Supervision

IV. The Two Systems Must Be Closely Correlated

V. Concrete Community Demonstrations Must Be Made

VI. Summary

THE EDUCATIONAL ARCH

CHAPTER I

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY

I. THE AMERICAN CHILDREN WILL BE EDUCATED IN THE PUBLIC SCHOOLS

The perpetuity of our American democracy demands a very high level of intelligence on the part of the masses. We are extending the franchise, giving our people the rights of initiative, recall, referendum, and permitting the people to vote directly on many important problems of government. Just in proportion as we hand over to the people the responsibilities of citizenship does it become necessary to give to the people increased opportunity for education. *The perpetuity of the state demands an educated citizenship.*

There seems to be general agreement that the average level of American intelligence shall be placed at the point of graduation from a standardized high school. The average citizen of the United States in the future will have at least a high-school education. The people's college—the American high school—is being developed with unprecedented rapidity. During the past twenty years the high-school en-

rolment of our country has increased six times as fast as the population of the country. The state will put a standardized high school within easy reach of every boy and girl in the Union and compulsory attendance laws will bring the pupils and the schools together.

"The enrolment in public high schools has increased nearly thirty-five per cent within a period of five years, and the rate of growth in the latest years for which statistics are furnished in the present report (of the Commissioner of Education) was substantially higher than the average rate of the fifteen preceding years. There is every reason to expect that, by 1925, the high schools will have doubled the enrolment that they had in 1910. If this rate of growth continues for still another decade and a half, our secondary schools will enroll by 1940 no fewer than 3,500,000 pupils, and the number will probably be closer to 4,000,000—unless a reduction in *per capita* wealth following from the waste of the world war causes a disastrous setback in educational development. If present tendencies are not seriously retarded, secondary education will be as nearly universal by 1950 as is elementary education today." (W. C. Bagley, in *School and Home Education,* March, 1917.)

Moreover, the American high school will rapidly develop into a Junior College. The colleges of the country are already preparing to hand over their freshman and sophomore students to the local high schools. There are

three reasons for the rapid development of junior colleges in connection with the local high schools.

1. The American people believe that it is not wise to transplant young people from their homes to a strange academic environment just at the crisis time of middle, emotional adolescence. Then, if ever, young people need the home church and the careful guidance of parents.

2. There are no academic objections. Over thirty per cent of a college course is of high-school grade.

3. With the present rich elective system, the two additional years could be added to the high-school course without adding greatly to the burden of the taxpayer.

The American public-school system will develop in three parallel columns, as indicated on the drawing on page 2.

1. A System of Schools for the Masses

These schools will include the following divisions:

1. Kindergarten.
2. Primary.
3. Intermediate.
4. Junior high school.
5. Senior high school.
6. Junior college.
7. Senior college.
8. University. The University will include the professional schools and university

extension courses which will take the university to the people.

The development of this system of schools is receiving the active attention of an army of trained educators.

2. A System of Schools for the Training of Teachers and Supervisors for the Public Schools

This system will include:

1. Local institutes and professional reading circles.
2. City normal colleges.
3. State normal colleges.
4. Departments of education in state colleges.
5. Graduate schools of education doing research, laboratory and experimental work in education.

3. A System of Educational Supervision

This system includes:

1. Village and ward principals.
2. Supervisors of special subjects.
3. City superintendents.
4. County superintendents.
5. State superintendents.
6. United States Commissioner of Education.

The unifying of this system of public schools in the interest of the largest efficiency is being effected gradually but surely. When it develops into its completed form it will be

the most wonderful system of public schools which the world has ever seen.

QUESTIONS:

1. What will be the effect of this expanding public-school system on private and denominational academies, and the small denominational colleges?
2. The public schools will teach physics, biology, chemistry, and give our people the scientific method. What effect, if any, will this have on religious instruction?
3. What common elements should enter into the education of all the people? Should religion be included?

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(2) REFERENCES ON JUNIOR HIGH SCHOOLS

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II. RELIGION WILL NOT BE TAUGHT IN PUBLIC SCHOOLS

Our forefathers separated the church from the state because they believed in religious liberty and political freedom. The American doctrine of "majority rule" does not apply in religious matters. The majority will not be allowed to impose its religious convictions upon the minority. This means that the church and the school will remain apart, and leaves us the problem of *preserving a free church within a free state.* The teaching of religion is not the function of the public schools. This task must

be performed in our homes and in our churches.

The daily reading of the Bible in our public schools, and the study of the Bible as history and literature would not give the American people a religious education. In some place the *Bible must be taught as religion* as well as literature and history. The curriculum material must be presented for the purpose of reinstating in the rising generation the great religious experiences of the past. Religious teaching results in religious feeling, religious acts, and religious knowledge. This involves prayer, conversion, and the usual phenomena of the religious experience. It is clear that the public school teachers are not prepared to teach religion. The public school leaders have developed the psychology of habit, the psychology of ideas and attitudes, but they have not developed the psychology of sentiment, prejudice, ideals, and emotions. The religious educator must make this contribution to educational theory. Religious education requires a technique which the public school teacher does not have.

The state has relied upon the church to teach morality and religion. But the church has not taken its teaching function seriously. Sunday schools have been inefficient, and the church colleges have been gradually secularized until their product can hardly be distinguished from that of the tax-supported institutions. *One of the difficult problems of our*

day is to induce church colleges to teach religion. The condition in church academies is still more appalling. With the state institutions confessedly leaving religious teaching to the church, and the church colleges shamefully dodging this responsibility, and the Sunday schools doling out "a penny a Sunday" educational program, we are fast losing the sturdy virtues of our Puritan ancestors, and we are growing up a generation of people who have no moral basis of citizenship. Sixty millions of our one hundred million citizens have no connection with any church. There are 15,000,000 children in this country who receive no religious guidance whatever. There are 35,000,000 over ten years of age outside the membership of any church. There are 10,000 small towns west of the Missouri river in which Christian preaching is rarely, or never, heard.

New sciences, new psychology, new sociology, new wealth, new forms of amusement are all factors in the decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the church takes immediate steps to stem the present tide of indifference, luxury, and commercial greed, this country will soon cease to be a Christian nation —if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian nation now.

But the state is alarmed. In fifty years

crime has increased 400 per cent, with a crime rate in New York far above London, Paris, or Berlin. Something must be done to underpin the virtues of our people. Honesty, industry, truthfulness, and the common decencies must be taught or the state will perish. Can the state trust the church to teach morality? The church has confessedly failed in the past. For a dozen years committees of the National Education Association have been at work on the problem of introducing into the public schools courses in ethics which are not based upon religion. One thing is clear to those who are closely in touch with the present tendencies, and that is that the United States will have a system of moral training for her people before ten years. It will either be some form of ethics with no religious presuppositions, regularly taught in the public schools, or it will be a system of church schools giving adequate moral and religious training to the children of all the people. The attitude of the church people of this country during the next ten years will determine this question. Shall religion drop completely out of American education? At no time in its history has the Christian Church faced so grave a crisis as that which confronts it now. What are the churches of this country going to do about it?

QUESTIONS:

1. To what extent have our public schools been secularized, and what is the present legal status of the Bible in the public schools? References: Brown, S. W., *The Secu-*

larization of American Education; Brown, S. W., Present Legal Status, in *Religious Education,* 12 : 2, pp. 103–109, April, 1916.

2. To what extent have our denominational and church colleges been secularized? References: Padelford, F. W., *et al,* Findings of the Committee on Religious Work in Denominational and Independent Institutions, published in *Fourth Annual Report of the Council of Church Boards of Education,* 1915, pages 28–33, and in the *Fifth Annual Report of the Council of Church Boards of Education,* 1916, pages 24–32; Athearn, W. S., Religion as a Liberal Culture Subject, in *Religious Education,* April, 1912; Athearn, W. S., Religion in the Curriculum, in *Religious Education,* 8 : 5, 430–34, December, 1913; Athearn, W. S., Teachers for Week Day Religious Schools, in *Religious Education,* June, 1916; Sanders, F. K., *et al,* Teaching the Bible in Colleges, in *Religious Education,* August, 1915.

3. What is the attitude of public-school leaders with reference to the need of instruction in morals and religion? Reference: Rugh, C. E., *et al, The Essential Place of Religion in Education,* published by National Education Association, Washington, D. C.

4. What is the attitude of the leading religious educators with reference to the teaching of religion in the public schools? References: Religious Instruction and Public Education, in *Religious Education,* 11 : 2, pages 181–2, April, 1916; *The Church and the Public School in Religious Education,* Bulletin No. 4, by Northern Baptist Convention.

5. What reasons can be given for insisting on religion as an essential factor in any scheme of moral education? References: Galloway, G., *Principles of Religious Development,* Chapter 8; Blackie, *Moral Education,* pages 57–91; Coe, Geo. A., Distinction between Morals and Religion, *Religious Education,* December, 1907; Coe, Geo. A., Moral Education in the Sunday School, *Religious Education,* October, 1913; MacCunn, *The Making of Character,* Chapter 4; Bagley, W. C., *Educational Values,* Chapters 3, 4 and 11; Calkins, *A First Book in Psychology,* Chapter 15; Religion and Morality, Can They Be Separated, *Religious Education,* Vol. 1, page 124.

6. What attempts have been made to provide systematic moral instruction in the public schools? References: Gould, F. J., and Sharp, F. C., *Syllabus of Moral and Civic Instruction for the Grade Schools*, Bulletin General Series No. 458 of the University of Wisconsin; Sharp and Neumann, A Course in Moral Education for the High Schools, *Religious Education*, Vol. 7, pages 653–80, February, 1913; Sharp, T. C., *Success, a Course of Moral Instruction for the High School*, Madison, Wis.; Arabaugh, Moral Education and Training with a Suggested Course of Study, Chapter 18, in Johnson, *High School Education;* the National Education Association Committee Course for Moral Instruction in High Schools, published in *Religious Education*, 7 : 6, pages 681–691, February, 1913. This report is also published in the volume of *Addresses and Proceedings of the National Education Association*, San Francisco, 1911, pages 342–419.

III. THE EDUCATIONAL ARCH MUST BE COMPLETED

It is becoming increasingly evident that we cannot maintain a Christian democracy unless we maintain a system of efficient Christian schools. The price of our religious liberty is the sum required for the building of a system of church schools which will parallel our system of public schools and be equally efficient. We do not have in this country a system of public education, we have only a system of public schools. But this system of schools does not work with the whole child. It is but one half of an educational arch; we must complete the arch by building a system of church schools closely coordinated with the public schools. These two systems of schools,—one supported by the state, with secular leadership,

the other supported by the church, with religious leadership—will form the only system of education that a country can have in which the church and the state are apart.

Like the secular schools this system of church schools will consist of three parts, one dealing with a system of schools for all of the people; one dealing with teacher-training schools; and one dealing with supervision. (See drawing on page 2.)

1. A System of Church Schools for the Masses

This system will include the following divisions:

1. Elementary schools, including the present Cradle Roll, Beginners', Primary and Junior departments of the graded church school.
2. Secondary schools, including the Intermediate and part of the Senior grades of the graded church school.
3. Religious day schools. Coordinate with the graded church schools must be a system of closely graded religious day schools.
4. Adult department of the church school, providing a rich elective program to meet the needs of the adult members of the local parish.
5. The Church College. Standard colleges of Liberal Arts which give religion the same curriculum rating as

science, language, history, etc., closely articulating with the church schools below as well as with the public secondary schools.

6. Graduate Schools of Religion. There must be great graduate Christian universities for professional and research work in religion.

2. A System of Schools for the Training of Teachers and Supervisors for Church Schools

This system will include:

1. Teacher-training classes in local churches.
2. Community training schools.
3. Training schools for special groups. District, state or national training schools.
4. Departments of religious education in church colleges.
5. Graduate schools of religious education, for research, laboratory and demonstration purposes.

3. A System of Educational Supervision

This will involve denominational and non-denominational supervision. In the interests of progress and unhampered academic freedom there must be a strictly non-denominational supervising agency. At the present time there is much conflict among the various existing organizations of religious education.

Chapter IV of this volume discusses methods of coordinating these agencies.

The completing of the three parts of this system of church schools is the present task of the church. Many educators are at work on various parts of this system of schools. Graded curricula, teacher-training courses, departments of religious education in colleges, week-day religious schools, etc., are evidences of the development of something new. What is now most needed is the construction of a blue print to guide future development, the unification and crystallization of ideas regarding the big, general outlines of the system, and a division of labor under guidance of some competent, representative commission. The people of the churches must visualize this system of church schools. Some educational prophet must appear in each religious communion and in each community and inspire the people to the building of this system of schools. The times demand a Horace Mann in the field of religious education, with a nation-wide campaign of agitation and information in the interest of this new system of church schools.

QUESTIONS:

1. What steps are being taken towards placing the church school on a dignified and scientific educational basis? References: Meyer, H. H., *The Graded Sunday School in Principle and Practice;* Athearn, W. S., *The Church School;* Hutchins, *Graded Social Service in the Sunday School;* Hartshorne, H., *Worship in the Sunday School;* Evans, H. F., *The Sunday School Building and Its Equipment; The Con-*

structive Series of Sunday School Text Books, by the University of Chicago Press; *The Completely Graded Series*, by Charles Scribner's Sons; and the graded courses published by the leading denominational publishing houses. Coe, Geo. A., *Education in Religion and Morals;* and Cope, Henry F., *The Modern Sunday School and Its Present Task.*

2. What place has religion in the curriculum of a church college? References: Kent, C. F., The Bible and the College Curriculum, in *Religious Education*, 8 : 5, pages 453–58; Athearn, W. S., Religion in the Curriculum, *Religious Education*, 8 : 5, pages 430–34, December, 1913. See also a series of articles by Kent, Wood, Wild, Weigle, Alton, Fowler, Peritz, and Stearns on various aspects of this question published in *Religious Education*, Vol. 10 : 4, August, 1915.

3. What has a local church a legitimate right to expect of graduates of the church college which it supports? What specific function does a church college perform which cannot be performed by a state college?

4. To what extent are churches employing trained directors of religious education for the educational work of the local church? References: Cope, H. F., Employed Directors of Religious Education, *Religious Education*, 10: 3, April, 1915; Boocock, W. H., *A New Profession*, pamphlet for free distribution, The Pilgrim Press, Boston. For a detailed statement of the work of a director of Religious Education see *Religious Education*, August, 1913.

5. From what source is the church to secure trained leaders for its educational work? References: Commission report on Religious Education as a Profession, in *Religious Education*, October, 1915; Committee Report on Teacher Training Standards, *Religious Education*, December, 1914; Committee Report on Training Religious Leaders, *Religious Education*, 10 : 5, April, 1915; Athearn, W. S., Teachers for Week Day Religious Schools, *Religious Education*, 11 : 3, June, 1916.

6. What relation does a community training school have to a city system of religious education? References: Athearn, W. S., *The City Institute for Religious Teachers*, Chapter II; *First Annual Announcement of the Malden (Mass.) School of Religious Education*, pages 6, 7.

7. Enumerate the agencies, national and local, now attempting to supervise or promote educational plans for the children and youth of this country. Do these agencies overlap? Is there needed work which none are attempting to do? Can you see need of correlation in the interest of economy and efficiency? When, where and how do you think a local community should begin the correlation?

IV. THE TWO SYSTEMS MUST BE CLOSELY CORRELATED

Education is a unified process. The laws of the mind demand the close correlation of the secular and the church schools. The two halves of the arch must be brought together so that 1 and 1′ (see page 2) become parts of a closely coordinated system. The curricula, methods of teaching, plan of gradation, etc., must articulate so perfectly that unified educational progress will be possible.

Pioneer attempts at the correlation of the two systems of schools are the Gary Plan of week day religious schools; the Greeley Plan; the Colorado Plan; the North Dakota Plan; and a number of other plans of Bible Study credit for work done under church auspices. This subject is discussed at length in the following chapter.

V. CONCRETE DEMONSTRATIONS OF THIS PLAN MUST BE MADE IN TYPICAL COMMUNITIES

It must be demonstrated that the plan will work before it can be promoted successfully.

Trained leaders must put the theories to the acid test of practical application. People must behold with their eyes and be convinced by demonstration as well as by logic. Patiently, through a series of years, the people should develop a community system of religious education which will be closely correlated with the system of public schools of the community. This would involve the following elements:

1. A community board of religious education, analogous to the board of education of the public schools. This board would be responsible to a large representative community council which in turn would report to the religious bodies of the community.
2. A community superintendent of religious education.
3. A community training school for religious leaders, including provision for observation and practice teaching.
4. A system of week day religious schools.
5. Sunday schools in local churches.
6. Church vacation schools.

This system is outlined in detail in Chapter III.

VI. SUMMARY

The American children will be educated in the public schools. Religion will not be taught in the American public schools. The church

and the home must teach religion to the American people if it is to be taught to them at all. This will require the establishing of a system of church schools which will parallel the public schools all the way from the kindergarten to the university. These two systems of schools must be closely coordinated in the interest of a unified educational program, which will guarantee to every child both intelligence and godliness. Before this dual system of schools can be universally adopted concrete demonstrations must be made in typical communities, and great religious educators must be developed who will both inspire and guide the people in the erection of an efficient system of church schools which will be coextensive with the system of public schools. Great armies of freemen may make the world safe for democracy, but *it is the task of the schools to make democracy safe for the world.* Democracy will not be safe for the world until democracies learn how to make secular and religious education efficient and universal.

CHAPTER II

THE CORRELATION OF CHURCH SCHOOLS AND PUBLIC SCHOOLS

OUTLINE OF CHAPTER II

The Correlation of Church Schools and Public Schools

I. Religion in the Public Schools
   1. The Devotional Use of the Bible
      a. The Pennsylvania Plan
      b. The Australian Plan
      c. The Saskatchewan Plan
   2. The Academic Use of the Bible
      Biblical Material for School Use
   3. Teaching Common Elements of Religion
   4. Religious Teachers and Non-Biblical Material
   5. Religious Instruction by Clergymen in the Public Schools

II. The Parochial Schools
   Questions and Comments

III. Religious Education in Cooperation with the Public Schools
   1. Church Vacation Schools
      a. The National Daily Vacation Bible School Association
      b. The American Institute of Religious Education
      c. Denominational Vacation Schools of Religion
   2. Academic Credit for Religious Instruction by Churches
      a. In Colleges
         (1) The State University of Iowa
         (2) The Bible Chair Plan
         (3) The Greeley, Colorado, Plan
      b. In High Schools
         (1) By State Examination
            (a) The North Dakota Plan

b. In High Schools — *Continued*
   (b) Indiana
   (c) Washington
   (d) Oregon
   (2) By Accrediting Teachers and Teaching Conditions
      (a) The Colorado Plan
      (b) The Topeka Plan
   (3) By Combination of Examination and Control of Teaching Conditions
      (a) The Virginia Plan
      (b) Plans of Cities
         (1) Austin, Texas
         (2) Webb City, Mo.
      (c) The Iowa Plan
c. In Elementary Schools
   (1) Birmingham, Ala.
   (2) Oklahoma

Observations on High School Credit Plans

3. Week Day Religious Schools
   a. The Wenner Plan
   b. The Gary Plan
      (1) Of Public Schools
      (2) Of Week Day Religious Schools
      (3) The Extension of the Gary Plan

Questions and Comments

4. The Malden Plan

IV. Summary

CHAPER II

THE CORRELATION OF CHURCH SCHOOLS AND PUBLIC SCHOOLS

Three general methods have been proposed for the religious education of the American people: (1) Teach religion in the public schools. (2) Withdraw the children from the public schools and establish parochial schools in which both secular and religious instruction can be given. (3) Coordinate the public schools and the church schools into a unified educational system. This chapter will discuss these three methods and list the reference material on the various phases of the subject.

I. RELIGION IN THE PUBLIC SCHOOLS

Advocates of religion in the public schools may be classified into five groups as follows:

1. Those who favor the devotional reading of selections from the Bible in the public schools.
2. Those who favor the academic use of the Bible in the public schools.
3. Those who believe in teaching religion in schools on the basis of the common elements in the various religious beliefs.

4. Those who favor employing religious teachers in the schools but restrict them to the use of non-Biblical curriculum material.

5. Those who believe that clergymen of the different churches should be permitted to teach religion to segregated groups in the public school building.

1. The Devotional Use of the Bible in the Public Schools

The International Reform Bureau of Washington, D. C., is engaged in a propaganda in the interest of Bible reading in the public schools. In many states the laws permit the reading of the Bible in the schools *without comment.* In Massachusetts and Pennsylvania such reading is compulsory. Most states, however, leave this question to the local school boards.

The following plans are most typical:

a. THE PENNSYLVANIA PLAN.

A state law requiring the daily reading of not less than ten verses of the Bible in all public schools. Selections are made by teachers or local boards. In Pittsburgh the daily Bible readings are from a book of selected Bible readings designed to suit the needs of the various grades. The selections are arranged under a separate topic for each week.

b. THE AUSTRALIAN PLAN.

Bible readings in schools, with unsectarian explanations, the readings being selected by

provincial referendums of voters, supplemented by religious teaching by pastors in first or last period of the day to pupils segregated in denominational groups.

c. The Saskatchewan Plan.

Hymns, prayers, ethical lessons and Bible readings, selected by a Union Committee, including Catholics and non-Catholics.

In the United States there is little objection to the devotional use of the Bible in the public schools, care being taken in the selections used. It is estimated that in over 84 per cent of the towns and cities of over 4,000 inhabitants Bible reading prevails in some form, and that probably when the rural schools are included it would be found that there is Bible reading at the present time in four-fifths of the schoolrooms of the United States. (*Essential Place of Religion in Education,* p. 111.)

When the Bible readings are unfortunately selected there is community dissension. When the readings are so presented as to constitute religious instruction the principle of the separation of the church and state has been violated. But even if these difficulties could be overcome the best that could be secured in this direction would be entirely inadequate to meet the demands of the church for religious education.

2. *The Academic Use of the Bible in the Public Schools*

The Bible contains the world's greatest literature; its teachings have been woven into the best of our English and American civilization. It has inspired our great music and art. One cannot claim to be educated who is ignorant of this great literature. May not our public schools teach the Bible *as literature?* The Bible likewise contains the history of a great race. It is not possible to interpret the history of the world fairly and intelligently without a knowledge of the great personalities whose deeds are recorded in the Bible. We teach the literature, mythology and history of Greece, Rome, Egypt, Babylon and Assyria. Why not teach the literature and the history of the Hebrews?

But can you teach the literature of the Bible apart from the great religious truths which this literature contains? To teach the Bible merely as literature is to secularize it. Likewise it is impossible to understand Biblical history without understanding Biblical religion. The literature and history of the Bible cannot be satisfactorily taught apart from the religion of the Bible. The teaching of the Bible in public schools is favored by public school teachers interested in history or literature and by some church people who hope by this method to smuggle a little religion into the public schools.

REFERENCES:

Lynch, Laura V., The Lakewood, Ohio, Plan of Teaching Bible in the High School. In *Religious Education*, 10 : 3, pp. 256–59, June, 1915; also in free pamphlet published by Charles Scribner's Sons, New York. Coleman, N. F., The Bible as Literature in the High School. In *The School Review*, 21 : 4, pp. 246–250, April, 1913. Humphries, W. R., The Literary Study of the Bible in Michigan High Schools. In the *English Journal*, 6 : 4, pp. 209–220, April, 1917. This article sums up the arguments for including readings from the English Bible in our high school courses in English literature, by enumerating the following reasons: "Because the Bible is a masterpiece unsurpassed in world literature; because, through the King James' Version, it has become above all other books a monument of pure and noble English; because it has had, and continues to have, a profound influence upon the thought and style of our English writers; and because, since it has entered so thoroughly into their works, it must be known to every one who hopes to read understandingly any work of English literature." — P. 217.

BIBLICAL MATERIAL PREPARED FOR USE IN THE PUBLIC SCHOOLS

The following material has been prepared for use in tax-supported schools in countries in which there is separation of state and church:

Bible Lessons for Queensland State Schools, *Department of Public Instruction*, Brisbane, Australia. Canevin, Leges (Bishop), *Easy Lessons in Christian Doctrine* (Morganza, Pa.). Cook, E. B., *Readings from the Bible*, Chicago Woman's Education Union (Scott, Foresman & Co.). Crafts, Wilbur F., *Bible Stories and Poems, Home and School Edition, Illustrated Bible Selections Commission*, 35 cents. Guerber, H. A., *The Story of the Chosen People*. (American Book Co., 60 cents.) Keeler, Harriet L., and Wild, Laura H., *Ethical Readings from the Bible* (Scribners). *Narrative Episodes from the Old*

Testament. In the Kingsley English Texts. (Palmer Co., Boston, 40 cents.) *Old Stories of the East.* Baldwin Readers. (American Book Co., 45 cents.) Painter, F. V. M., *Introduction to Bible Study, Old Testament.* (Sibley & Co., $1.00.)

To the above list there should be added the following books which, although not prepared especially for public school use, are popular texts in many high schools and colleges under state control:

Sanders, Frank K., *History of the Hebrews,* 1914, Scribners, New York. Gardiner, J. H., *The Bible as English Literature.* Abbott, Lyman, *The Life and Literature of the Ancient Hebrews.* Wood, Irving, and Grant, Elihu, *The Bible as Literature,* 1914, Abingdon Press, New York. Courtney, W. L., *The Literary Man's Bible.* Revised, 1908. Crowell & Company, New York.

3. *Teaching Religion in Schools on the Basis of Common Elements*

Some people advocate the teaching of religion in our public schools on the basis of common elements, eliminating all items that might possibly be a basis of sectarian difference. One list of Bible readings has been prepared on this basis, the author contending that all could unite in the five fundamental truths of God, revelation, the Messiah or salvation, altruism and immortality, even though the Jews' catechism is built around God, revelation and immortality. But when the common elements have been secured, have you then an adequate basis for the teaching of religion? Is anybody satisfied with the remainder? And, moreover,

what about the rights of the atheist and agnostic who are also taxpayers and patrons of the public schools?

"There is no available text embodying the essential universal truths of religious experience. There is a physics, a chemistry and a biology, a mathematics, a literature and a history, but there is not similarly a theology. History is most like theology in presenting a variety of interpretations of historical opinion as in those of religious opinion. We do not, nor are we likely to have an available text in religion. To reduce religion to its lowest terms and teach the residuum as religion will satisfy no religious man and no religious sect." (Horne, H. H., *Psychological Principles of Education,* pp. 385-6.)

REFERENCES:

Hollister, H. A., *High School Administration*, 1909, D. C. Heath & Co., Boston, pp. 280–287. Hall, G. S., *Educational Problems*, 1911, Appleton, New York, Vol. II, pp. 620f. O'Donnell, Jr., W. C., *Creed and Curriculum*, 1914. Eaton and Mains, New York. Partridge, G. E., *The Genetic Philosophy of Education*, 1912, Sturgis and Walton, New York. Rugh, C. E., *Moral Training in the Public Schools*, 1907, Ginn & Co., Boston, pp. 3–52.

4. Religious Teachers and Non-Biblical Material

There are those who insist that what we need is not religious teaching in the schools but religious teachers. These people hold that the religious teacher will not only reflect the life

of God in his personality and thus indirectly develop the religious life of his pupils, but he will see in the curriculum material and in the social life of the school and the discipline of the school abundant material for direct teaching of religion without the use of the Bible or the ritual of the church. These people believe that anything which identifies the life of the individual with the life of the universe is religious education. For a discussion of this theory and an evaluation of the subjects of instruction as material for religious teaching see the following sources:

Horne, H. H., *Psychological Principles of Education*, pp. 387–396. Rugh, Chas. E., *Essential Place of Religion in Education*, pp. 5–30 (National Education Association, Ann Arbor, Mich., 30 cents). Wilm, E. C., *The Culture of Religion*, Chapter III (Pilgrim Press, Boston). Cope, Henry F., *Education and National Character*, pp. 220–240 (Religious Education Association, Chicago). Winchester, B. S., The Religious Element in Current Public Education, in *Religious Education*, Vol. VI, No. 3, pp. 261–267, August, 1911. Sisson, E. O., An Unused Opportunity for Religion in Public Schools, in *Religious Education*, 6 : 1, pp. 78–83, April, 1911. Coulter, John M., The Making of Religious Citizens Through Biology, in *Religious Education*, 8 : 5, pp. 420–424, December, 1913. Nichols, Edward L., Physical Science and Religious Citizenship, in *Religious Education*, 8 : 5, pp. 424–425, December, 1913. Coulter, John M., The Values in Biology, in *Religious Education*, 6 : 5, pp. 365–369, December, 1911. Jenks, J. W., Values in the Social Science, in *Religious Education*, 6 : 5, pp. 369–374, December, 1911. Keyser, C. J., The Spiritual Significance of Mathematics, in *Religious Education*, 6 : 5, pp. 374–384, December, 1911. Calkins, Mary W., The Religious and Character Values of the Curriculum, in *Religious Education*, 6 : 5, pp. 384–394, December, 1911.

It is true that all the factors which develop the powers of the child are in a very real sense elements in the religious growth of the child, but it is also true that the child's religious life demands a type of reaction to the material of the curriculum which cannot be secured unless the church furnishes additional content and method which the public school cannot provide.

"School subjects can be so taught, school discipline can be so administered, that the dominant spiritual attitudes demanded by religion shall be reinforced, not weakened." (Holmes, H. W., New Forces in Religious Education, *Harvard Theological Review,* 3: 2, p. 213, April, 1910.) Granted that this is true, and few would question it, the problem before the religious educator is how to secure and use the contributions of all educational agencies, making each agency conscious that it is contributory to the larger unifying influences of religious ideals. (See Hall, G. Stanley, Relation of the Church to Education, in *Pedagogical Seminary,* 15: 2; and Hughes, P., Types of Religious Attitude, in *American Journal of Religious Psychology and Education,* 2: 2.)

5. *Religious Instruction by Clergymen in Public Schools*

There are those who favor the teaching of religion by clergymen to children of their own church at stated times in the school schedule.

The Australian plan permits pastors to come to the schoolhouse before and after school hours, the pupils being segregated into denominational groups for religious instruction. This plan as revised in 1866, for use in Tasmania, West Australia, Norfolk Island, Queensland and the Cape Provinces of South Africa provides for the use in the schools of a book of selections prepared by Hon. John H. Plunkett, an Irish Roman Catholic, for use in the schools of Ireland, and teachers are required to teach a non-sectarian brand of religion based on this book. "The teachers are unreservedly trusted by the Parliaments, the parents and the churches to give these lessons." In addition any minister is entitled to visit the school during school hours on days arranged by the Committee for religious instruction to children of his own church.

This plan would not find favor in the United States for the reason that it involves the use of public property for sectarian religious instruction and for the further reason that it tends to break up the social solidarity of the school and is therefore contrary to the spirit of our democratic institutions.

II. THE PAROCHIAL SCHOOLS

If religion is an essential factor in education and if religion cannot be satisfactorily taught in the public schools, is not the church compelled to withdraw her children from the public

schools and erect a system of parochial schools in which religion can be taught? The Catholic church and certain branches of the Lutheran church and some other churches have been willing to bear the extra financial burden of maintaining a separate system of religious schools for their children. In so doing they have shown a loyalty to the church and to religious teaching which entitles them to very high praise. But we are living in a democracy and the life of a democracy depends upon a system of public schools. People who are to do collective thinking must have a body of common knowledge and common ideas, ideals and standards. The public school is the agency through which these common ideals and experiences are maintained. The homogeneity of our people depends primarily upon the work of the public schools. That which causes any church to withdraw its children from the public schools and establish parochial schools is not in the interests of our common democracy. To introduce into the public schools any formal religious teaching would make it impossible for the public school to preserve the unity of society, and in the end it would invite national disaster. The perpetuity of our democracy demands (1) the complete separation of the church and state and (2) the education of the masses of the people so that they may intelligently discharge the duties of citizenship and recognize common ideals in our national life.

RELIGIOUS EDUCATION

The highest interests of our democracy demand that the public schools shall be so free from religious teaching that parents of all creeds may send their children there for instruction with complete assurance that they will receive no religious instruction to which the parents could object. This policy would relieve many church people of the burden of double taxation for the support of parochial schools, tend to put at rest the agitation for a division of the public school funds, and unite all the children of all our people in the greatest socializing institution which a democracy can have—the common schools. Patriotism—love of our common country demands that we shall keep out of the public schools any influences which tend towards the disruption of the democracy.

But the parochial school system involves deeper questions than the teaching of religion in the public schools. The very essence of democracy is involved. The schools of a democracy must teach self-reliance, initiative and originality as well as obedience, docility and conformity. They must furnish their pupils with facts and teach them scientific methods of interpreting and evaluating facts and detecting fallacies. The schools of a democracy will indoctrinate their students with the scientific method and with the ideal of Truth and of true Democracy. In other words, the schools of a democracy will make democrats, and a non-democratic religion, or

a religion with a non-democratic church polity will fare badly among a people surcharged with the ideals of democracy. Every non-democratic church organization is sure to feel and chafe under the effects of the democratization of the people by the schools of a democracy. It is increasingly apparent that a democratic nation involves a democratic religion. Sixty-five years ago, Edgar Quinet in his *L'Enseignement du Peuple* pleaded for a common school for France that would have for its object, *nationally,* the unity of the nation and, *internationally,* the unity of the nations and of humanity. "Such a school would embody in itself and teach those universal principles which would tend to unify all the members of the nation and finally all the members of humanity." (*Harold Johnson.*)

It seems fair to say that *when we remove from the schools of a democracy those things to which the churches object we must sooner or later remove from the churches in a democracy those things to which democracy objects* —else there can be no real democracy.

What I am trying to make clear is that the real point at issue in the parochial school problem is not *religion* in the public schools but *democracy* in the public schools. Let us, therefore, frankly remove religion from the public schools and let the parochial school problem be discussed on the basis of the real issue involved.

RELIGIOUS EDUCATION

(1) References on the Schools of a Democracy

Dewey, John, *Democracy and Education*, 1916, Macmillan, New York. Yocum, A. D., *Culture, Discipline and Democracy*, 1913, Macmillan, New York.

These two books are the clearest statements of two theories of education; the first would build a democracy upon an educational theory which involves at its best what Professor Bagley has termed "a pernicious individualism"; the second book pleads for a democracy that has a place for communism as well as individualism. For additional comments on these books, see references under curriculum in Chapter IV of this volume.

Dewey, John, Nationalizing Education, In *Journal of National Education Association*, 1 : 2, pp. 183–189, October, 1916. Dewey, John, Organization in American Education, in *Teachers' College Record*, 17 : 2, pp. 127–142, March, 1916. Butler, Nicholas Murray, *The Building of the Nation*, 1916, free pamphlet, Carnegie Endowment for International Peace, 407 W. 117th St., New York. Thorndike, E. L., Education for Initiative and Originality, in *Teachers' College Record*, 17 : 5, pp. 405–417, November, 1916. Johnson, Harold, The Basis of Education in a Democracy, *English Journal of Education*, July, 1911. Russell, James E., Education for Citizenship, *Teachers' College Record*, 17 : 2, pp. 113–127, March, 1916. Beard, Charles A., Politics and Education, *Teachers' College Record*, May, 1916. Lindsay, Samuel M., The State and Education, *Teachers' College Record*, 17 : 4, pp. 311–330, September, 1916. Bagley, W. C., The Educational Basis of a Democracy, *Proceedings of the Illinois State Teachers' Association*, December, 1915, pp. 57–61. Robert C. Moore, Secy., Carlinville, Ill. Bagley, W. C., Principles Justifying Common Elements in the School Program, *School and Home Education*, December, 1914. Bagley, W. C., Communism and Individualism. In *School and Home Edu-*

cation, 36 : 9, p. 245, May, 1917. Bagley, W. C., A Pedagogical Estimate of the Recent Campaign, *School and Home Education*, December, 1916, p. 91. Athearn, Walter S., The Religious Education of a Democracy, *Proceedings of the Illinois State Teachers' Association*, December, 1915, pp. 61–63. Robert C. Moore, Secy., Carlinville, Ill. Leighton, Joseph A., Democracy and Intellectual Distinction. In *School and Society*, 5 : 120, pp. 421–430, April 14, 1917. Johnson, J. B., The University and the State. In *School and Society*, 5 : 114, pp. 391–401, April 7, 1917. Hill, D. S., Education for American Democracy. In *School and Society*, 5 : 129, pp. 691–696, June 16, 1917. Shields, T. E., *Philosophy of Education*, 1917, Catholic Education Press, Washington, D. C., pp. 258–273. A scholarly statement of the educational theories underlying the Catholic educational system. Young, Ella Flagg, The Secular Free Schools. In *Journal of National Education Association*, 1 : 1, pp. 62–67, September, 1916. This number contains a series of articles on various aspects of education and democracy. Coe, Geo. A., State Schools. In his *Education in Religion and Morals*, pp. 366–69, Fleming H. Revell Co., New York. Parkinson, W. D., School and Church, *School Review*, September, 1905. Crooker, J. H., *Religious Freedom in American Education* (1903), American Unitarian Association, Boston. Peabody, Francis G., The Religious Education of an American Citizen. In *Religious Education*, 12 : 2, pp. 94–103, April, 1917. A prophetic utterance.

(2) References on Parochial Schools:

Kretzmann, Paul E., Lutheran Religious Education. In *Religious Education*, 10 : 1, pp. 5–15, February, 1915. Ames, Leif Halfdan, Elementary Religious Education in the Lutheran Church, *Religious Education*, 11 : 5, pp. 443–452, October, 1916. Wenner, George W., Lutheran Parochial Schools, *Religious Education*, 11 : 2, pp. 129–131, April, 1916. Burns, J. A., *Growth and Development of the Catholic School System of the United States.* Dillard, James H., The Problem of the Public Schools, *Churchman*, 199: 664–65, May 23, 1914. Cornielson, I. A., *Relation of Religion to Civil Government in the United States* (1894), Putnam. Brown, Samuel

W., *The Secularization of American Education*, Teachers' College, New York City. Macksey, Charles, Catholic Educational Conditions in the United States. In *Bulletin Catholic Education Association*, 9 : 2, pp. 7–28, February, 1913. Curley, M. J., The Aim of Catholic Education, *Catholic Educational Reveiw*, 12 : 18–26, June, 1916. Shields, T. E., Some Relations between the Catholic School and the Public School System, *Catholic Educational Review*, 12 : 135–46, September, 1916. Shields, T. E., The Catholic School System. In his *Philosophy of Education*, Chapter 21. Chapters 22 and 23 discuss the curriculum and the teacher from the Catholic viewpoint. These chapters will be wholesome reading for Protestant educators. Doyle, A. P., How Can Christian Ideals Be Made Dominant in a Commercial Era? In *The Materials of Religious Education*, Religious Education Association, Chicago, pp. 43–52. Canevin, Regis, Address before Catholic Education Association. In *Catholic Educational Review*, September, 1912.

(3) References on Reconstruction of Educational Theory Due to the World War

The following are typical of the expressions now appearing in the religious and educational press from the pens of school men:

Horne, H. H., A Restatement of Educational Theory. In *Religious Education*, 12 : 3, pp. 200–205, June, 1917. Ideals in Religious Education, a symposium by eleven representative men in the field of religious education. In *Religious Education*, 12 : 3, pp. 181–195, June, 1917. Russell, James E., Modifications in Our Educational Work Likely to Come as a Result of the Great War. In *Journal of National Education Association*, 1 : 4, pp. 324–325, December, 1916. Johnston, C. H., The High School and Modern Citizenship. In *Educational Administration and Supervision*, 3 : 4, pp. 189–206, April, 1917. Marshall, Henry Rutgers, *War and the Ideal of Peace*, 1915, Duffield & Co., New York. This eminent psychologist and biologist holds that the fighting instinct may be eliminated from the race by the ideal of peace. A contri-

bution of great value to the Christian educator. Bagley, W. C., The Test of Education. In *School and Home Education*, 37:1, pp. 1–2, September, 1917. Brown, Geo. A., The Greater State. In *School and Home Education*, 37:1, pp. 2–4, September, 1917. Bagley, W. C., Public Education and the World Crisis. In *School and Home Education*, 37:1, p. 5, September, 1917.

The following references suggest the new church with which religious education of the future will have to deal. The references are taken from widely different fields to indicate the universal sweep of the reconstruction.

Smith, S. G., *Democracy and the Church*, 1912, D. Appleton & Co., New York. Shaw, R. W., The War's Challenge to the Church. In *The Biblical World*, 50 : 2, pp. 94–100, August, 1917. Parker, Geo. L., Preacher and Democracy. In *The Biblical World*, 49 : 6, pp. 348–354, June, 1917. Kato, Katsuiji, Religious Education and Human Welfare. In *Religious Education*, 12 : 3, pp. 195–200, June, 1917. Warwick, Francis E., The Church and the New Democracy. In *The Bookman*, 45 : 3, pp. 265–70, May, 1917.

"I confess frankly that I believed in the present power of the working classes to stop war and was bitterly disappointed, but I was still more distressed when the churches of whatever denomination failed either to protest or to endeavor to calm the passions that war excites. Roman Catholics have complained to me as bitterly of the attitude of the Pope as Anglicans have complained of the bishops who, with a very few notable exceptions, have murmured platitudes or remained mute. The few men in conspicuous places who have done their duty cannot leaven the vast mass that has deliberately taken sides and brought the atmosphere of the recruiting meeting into the pulpit. I think that in England nonconformity has proved the safety-valve and that the Church of England will be in the future,

far more than in the immediate past, the asylum of a steadily dwindling minority. Yet, guided by powerful intellects and a high spiritual purpose, what might it not have done to make the present more bearable and the future more hopeful? I do not ask for peace propaganda; that would have been as far outside the priest's province as his present glorification of war and revenge. I ask for the spiritual lessons of the war and particularly for some prevision of the conditions to come.

I am not going to suggest that the church seemed destined even before the war to play a big part in social changes, already long overdue — my point is that the war offered this opportunity, among many others, to the church and, had it been a living body, active, virile, keen to do its work, such an opportunity would have been grasped eagerly. But at the moment when the spirit of mankind was chastened, when humility had taken the place of pride and there was an active quest for the haven of spiritual repose, the church had nothing to offer. Its bankruptcy, long suspected, was tacitly avowed. Those who went empty returned as they came. Healing there was none, foresight there was none, outlook there was none."

Russell, Bertrand, *Why Men Fight*, 1917, Century Co., New York. Especially Chapter 5 on "Education" and Chapter 7 on "Religion and the Churches."

"The decay of dogmatic religion is, for good or evil, one of the most important facts in the modern world. Its effects have hardly yet begun to show themselves: what they will be it is impossible to say, but they will certainly be profound and far-reaching." P. 216.

Wells, H. G., *Mr. Britling Sees It Through*, 1917, Macmillan, New York.

"His purpose was to reason out the possible methods of government that would give a stabler, saner control to the world. . . . He believed still in democracy, but

he was realizing more and more that democracy had yet to discover its method. It had to take hold of the consciences of men, it had to equip itself with still unformed organizations. Endless years of patient thinking, of experimenting, of discussion lay before mankind ere this great idea could become reality, and right, the proven thing, could rule the earth. . . . Meanwhile . . . vast irrational destructions . . . one fine life after another. We have for instance (in England) an imported dynasty, we have a soul-destroying State Church which cramps and poisons the education of our ruling class, we have a people out of touch with a secretive government, the common man (in England) is in a state of political perplexity from the cradle to the grave. . . . We have the beginning of that same experiment that France and America and Switzerland and even China are making, the experiment of democracy. It is the newest form of human association, and we are still but half awake to its needs and necessary conditions. For it is idle to pretend that the little city democracies of ancient times were comparable to the great essays in practical republicanism that mankind is making today. This age of the democratic republics that dawn is a new age. It has not yet lasted for a century, not for a paltry hundred years. . . . All new things are weak things; a rat can kill a man-child with ease. . . .

"Let us pledge ourselves to service. Let us set ourselves with all our minds and all our hearts to the perfecting and working out of the methods of democracy and the ending forever of the kings and emperors and priestcrafts and the bands of adventurers, the traders and owners and forestallers who have betrayed mankind into this morass of hate and blood — in which our sons are lost — in which we flounder still." — Book III, Chapter 2.

Commenting editorially on the above quotation in the April, 1917, issue of *Educational Administration and Supervision,* Professor C. H. Johnston says:

"Can we as school men likewise discover our democratic method, free ourselves from any landed aristocracy of learning, bring to earth an education of everyday living, organize school life effectively into those institutional, group, and individual exercises which afford genuine practice in mankind's practical republicanism? Can America, now a probable participator in the finish fight which is to decide the fate of democracy, catch in her educational vision the elemental principle of this democracy and of its education as it seems to be laid bare and naked to such Englishmen as H. G. Wells and Bertrand Russell?"

A study of the foregoing references makes it clear that the educator must be prepared to deal with a new world order. Indeed, he must be prepared to determine what the new world order is to be, for the citizen of the new world will be fashioned in large measure by the world's schoolmasters.

Questions and Comments

1. What is the attitude of the Jews towards the public school system?

Schulman, Rabbi Samuel, Ethical and Religious Education in Public Schools. In *Year Book Central Conference of American Rabbis*, Vol. 26, 1916, Wildwood, N. J., pp. 440–456. See especially pp. 445–446. Simon, Abram, the Jewish Child and the American Public School. In *Religious Education*, 6 : 6, pp. 527–533, February, 1912. Magnes, J. L., *Religious Education*, 11 : 3, pp. 226–30.

"With the growth of the public school system, the Jews have committed themselves almost as a body to the proposition that secular education should be received in secular schools and Jewish education in Jewish schools. The majority of Jews, furthermore, feel that

adequate Jewish instruction, such as to give the Jewish child knowledge of the Bible and the Prayer Book in the original languages and of Jewish history, cannot be obtained on Sunday alone, but requires additional hours on week days after public school hours." (Pp. 226–227.) Besides many private schools the Jews have more than 400 organized week day religious schools in this country, employing 3,000 teachers at an annual cost of $2,000,000, which is raised by private subscription.

2. What is the attitude of the Protestant denominations towards teaching religion in the public schools? See Lynch, Laura V., *Religious Education*, 11 : 2, pp. 131–134; and Kieffer, Geo. L., pp. 134–136, April, 1916.

3. What is the attitude of the Catholic Church towards the public school system? See Shields, T. E., Some Relations between the Catholic Schools and the Public School System. *Catholic Educational Review*, 12 : 2, pp. 135–147, September, 1916.

" Catholic schools exist because the Catholic Church and our Catholic people are not satisfied with the education given in the public schools of the country. This, however, does not imply that Catholics cease to be interested in the public schools or that they fail in appreciation of the splendid efforts that are being made by the public schools of the country. It simply means that existing conditions make it impossible for the public schools to attain essential aims in the Catholic scheme of education." (P. 135.)

Curley, Michael J., The Aim of Catholic Education. In *Catholic Educational Review*, 12 : 1, pp. 18–27, June, 1916.

" This cathedral parish school has not been erected by the Catholics of this city in opposition to any other state or public school only in this — here the teaching of religion as the only solid basis of morality will be given an honored place. This Catholic school has been built to meet the demands of Catholic conscience, which regards religious training as essential to complete character formation. Every penny spent in this

school represents a sacrifice to conscientious principles, and America put the stamp of approval on our sacrifice when she guaranteed religious liberty and freedom of conscience to every child of the republic." (P. 18. From an address delivered at the dedication of the Cathedral High School, St. Augustine, Florida, April 30, 1916.)

4. What is the attitude of the Catholic Church towards parochial schools? See report of Rev. Charles Macksey, S. J., professor of Ethics in the Georgian University, Rome. This report on Catholic Educational Conditions in the United States, read at the Educational Conference of the International Eucharist Congress, held at Vienna, closes with these statements: "The full problem before us in the United States today embraces the following items:

1. To increase the number of our parish schools until we have provided for all our Catholic children.

2. To establish a correspondingly adequate complement of secondary schools.

3. To better the equipment and to increase the Catholic attendance at Catholic colleges till we have won to them substantially the whole body of Catholic students seeking college education.

4. To determine a complete Catholic curriculum and put it in efficient execution on the level of a high standard.

5. To develop the university movement so as to cover all the ground of professional studies and university culture with Catholic faculties and substantially Catholic attendance.

For our scope we look to putting our work in such shape that no Catholic in the United States may from want of Catholic opportunity have a just excuse to seek an education outside of the saving influence of a Catholic atmosphere." (In *Bulletin of the Catholic Education Association*, February, 1913, 1651 East Main St., Columbus, Ohio.)

III. RELIGIOUS EDUCATION IN COOPERATION WITH THE PUBLIC SCHOOLS

The preservation of our democratic ideals and institutions demands that all children be educated in the public schools; the preservation of our religious ideals and institutions demands that all children be given an education which the public schools cannot give.

Two things are clear: (1) that the church must teach religion and (2) that it must do it outside of the public schools. In doing its work outside of the public schools the church must not deprive any child of the full advantage of the public schools and it must manage in some way to preserve the unity of the educative process. Three methods have been proposed for achieving this result:

1. *Church Vacation Schools.* Let the state have the child during the school year and then give him to the church for religious instruction during the summer vacation.

2. *Academic credit for religious instruction under church auspices.* This plan seeks to coordinate the Sunday instruction in the churches with the week day instruction in the schools.

3. *Week day religious schools sharing the child's time with the public schools during the regular school year.* A study of the operation of these plans in various sections of the country will be very illuminating to students of this problem. Only brief digests of these plans can be attempted in this chapter. The

reference lists will direct the reader to the sources of more complete and more detailed information.

1. Church Vacation Schools.

The first vacation school in this country was organized in Boston in 1866, under the auspices of the First Baptist Church. Providence reports vacation schools in 1869. Philanthropic organizations in the leading cities of the country, recognizing the needs and dangers of the children of the crowded cities, organized vacation schools and raised large sums of money for their maintenance. From 1895 until 1908 this was one of the leading activities of the principal philanthropic organizations of our great cities. These private schools soon demonstrated their value and were taken over by the City Boards of Education. In 1912, there were 141 cities in which vacation schools were operated by the city school systems. In the early days these schools were little more than centers of directed play and wholesome physical drills. Book work was reduced to a minimum and industrial and hand work found a large place in the intervals between games. In recent years the reorganization of the public school system has made play, industrial training and physical culture a definite part of the course of study for the entire school year and book work is not the bugbear that it once was in the schools. For this reason the vacation schools of the present include in the

curriculum, in addition to the industrial subjects and the songs, stories and games of the kindergarten class, what is known as Opportunity Class Subjects. This includes classes in arithmetic, composition, geography, grammar, history, penmanship and reading. These classes are designed for those who have failed to make their grades in the regular school year, for foreign pupils, and for those who for any reason wish to adjust themselves to the work of the regular grades of the school more satisfactorily.

The present tendency is to make the vacation school a regular part of the school program, combining the usual school work with directed play and industrial training. As the public schools have taken over this work, the voluntary organizations have turned their attention to other community problems.

It is not strange that the religious educator should have seized the vacation school idea and turned it to the service of the church. There are three outstanding types of daily vacation church schools which have developed in the midst of the movement for vacation schools under public supervision.

a. The National Daily Vacation Bible School Association.

In 1901, Rev. Robert G. Boville organized vacation Bible schools in five Baptist churches in New York City. Under his masterful direction these schools have been multiplied until in 1915 there were under his general di-

rection 339 schools, employing 2,731 teachers and enrolling 73,058 children, at a total cost of $57,752.98, or an average of 79 cents per pupil for six weeks of instruction. The work of these schools has been standardized and unified as to program, curriculum, methods of organization, etc., etc. Detailed instructions are issued from headquarters for the guidance of teachers. A manual of information is issued, and uniform supplies provided.

In describing the work of these schools in her book, *The Church Vacation School,* Miss Harriet Chapell says: "A church vacation school is a recreation school conducted for idle or neglected children, in a church building, by expert Christian teachers, usually for thirty half-day sessions during the summer vacation, and following a program like this:

Opening devotional exercises.
Music and calisthenics, not less than twenty minutes.
Bible story and drill, half hour.
Handwork, one hour.
Play.
Formal closing exercises.
Home visitation and outings." (P. 16.)

In another chapter she says: "The holiday spirit of the school must be maintained, since the main object of the school is the happiness and development of the individual child rather than the accomplishment of any par-

ticular piece of work or the teaching of any particular art." (P. 33.) In the first quotation above, it is fair to place a question mark after the word *expert*. The teachers are cultivated Christian men and women of the highest mental and moral power, but it is too much to claim that they are expert teachers. Confessedly, their professional training for the task is very meager indeed. (See *Fifth International Conference on Daily Vacation Bible Schools,* issued by the National Vacation Bible School Association, 90 Bible House, New York. Note pages 9, 10.)

Miss Chapell is right in calling these schools *Church Vacation Schools* instead of *Vacation Bible Schools*. The term Bible Schools is misleading and should be changed in the literature of the Association to conform to the facts in the case. They are vacation schools conducted in churches by Christian teachers. The curriculum differs little from that of the early vacation school conducted by the state except in a ten-minute devotional period and thirty minutes devoted to Bible stories. The purpose of the school is not primarily to teach the Bible. Moreover there are no text-books to study, no study periods as in the public schools. The school element is minimized, and rightly so. But too much must not be claimed for the *Bible School* features.

The Association is right in claiming the following results for these schools:

1. They take the children off the streets for six weeks in summer.
2. They keep children's hands busy, direct their play, and teach morals.
3. They help to make good citizens.
4. They bring college students, who teach in these schools, into contact with social conditions.
5. They helpfully relate churches to foreign communities.
6. They help to recruit the local Sunday schools. Three-fourths of the pupils in these schools belong to no Sunday school.

This Association finds 1,500,000 city children in this country who spend 62 vacation days exposed to the dangers of the streets; it finds 100,000 churches idle most of the time; it finds 400,000 college students with vacation time to invest. In bringing the children, the student teachers, and the buildings together, this Association is rendering the country a very great service. Under the inspiration of this Association several of the religious denominations have undertaken similar programs under the direction of their city missionary societies.

Valuable as these church vacation schools are it is very clear (1) that they are not primarily schools of religion, (2) that they are

not universal in their application to the needs of the American youth, and (3) that they are necessarily meager in content of curriculum and inadequate in method, organization and equipment, and finally that *they do not present a solution of the problem of the religious education of the American people.*

REFERENCES:

Perry, C. A., *The Wider Use of the School Plant.* Henderson, C. R., *Preventive Agencies and Methods.* Hart, H. H. *Preventive Treatment of Neglected Children.* Chapell, Harriet, *The Church Vacation School.* Maxwell, *Sixteenth Annual Report of the City Superintendent of Schools, New York City, on Recreation Centers, Vacation Schools, etc.*, December, 1914. Vacation Schools, Play Grounds and Settlements, *Report of United States Commissioner of Education*, Vol. 1, 1903, pp. 2–27. Presbyterian Church Extension in Chicago, *Religious Education*, Vol. 10, p. 396, August, 1915. Boville, R. G., Summer Bible Schools for Children, *Religious Education*, Vol. 2, pp. 64–68.

b. THE AMERICAN INSTITUTE OF RELIGIOUS EDUCATION.

For the past fourteen years Rev. Howard R. Vaughn of Urbana, Illinois, has been the moving spirit in a series of daily vacation schools of religion in Illinois, Wisconsin and Michigan. For ten years these schools were confined to a relatively small section of Northern Wisconsin. The uniform success of these schools encouraged Mr. Vaughn to organize The American Institute of Religious Education for the purpose of extending these schools to other parts of the country. Under the new organization, four-

teen schools were held in 1915, and twenty-eight in 1916. The school sessions vary in length from two to six weeks depending upon the community.

The schools are organized in each community under the direction of a local executive committee representing the churches affiliating. Members of this committee serve for three years. The Committee organizes with a president, secretary, and sub-committees on finance, enrolment and publicity. The curriculum of the school includes Biblical history and literature, Biblical geography, church history, hymnology, Christian teachings, home and foreign missions. Each school is organized with a principal and a teacher for each grade from the kindergarten to the high school. The teachers are without exception experienced public school teachers who have a definite religious interest and who have been willing to spend months in the organization of their material for the summer school of religion. The children come at nine o'clock each week day morning and remain until twelve. They have a fifteen minute recess at 10.30 and then return to their books. They study and recite exactly as in the public schools. Public school discipline and rules are maintained. The only difference between this school and the public school is the content of the curriculum.

These schools are really worthy the name of schools of religion. They have been con-

ducted with great success in cities like Madison, Wisconsin; Ann Arbor, Michigan; Urbana, Geneseo, Kewanee, Rockford, Illinois; and with equal success in villages like Osseo, Wisconsin; and Eidelstein and Speer, Illinois; and in rural churches like Unity Parish near Lawn Ridge, Illinois.

These schools are concrete evidence that thoroughgoing programs of real school work can be successfully conducted in any city or village in the country. Four things may be said for the type of schools which Mr. Vaughn conducts:

1. The schools are practicable.
2. The children will come in large numbers and they will study as hard as they do in the public schools.
3. The child will learn more in two weeks in one of these schools than in eighteen months in the average Sunday school.
4. Children take into their Sunday schools the habits of close study of religious subjects acquired in these summer schools, thus raising the educational tone of the regular Sunday school.

Until religious day schools are established to run through the regular school year the extension of vacation schools of religion of this type will be of very great benefit to the great majority of the towns and cities of the country. These are not schools for recreation, they are schools for hard, thorough work.

Valuable as these schools are at the present

their extension throughout the country would not furnish the solution of our problem of religious education. (1) They are fine as far as they go, but they do not go far enough. (2) Coming in the vacation period, the religious instruction does not coordinate properly with the work of the school or of the church. Such schools, however, might well become the basis of week day programs of religious instruction and be extended through the school year.

REFERENCES:

Vaughn, Howard R., The Religious Day School, in *Unused Possibilities*, a free pamphlet by The Pilgrim Press, Boston. Vaughn, Howard R., The Religious Day School, in *Religious Education*, Vol. I, pp. 67–69. Religious Day Schools, *The Continent*, June 4, 1914. Mutch, W. J., The Madison Religious Day School, *Religious Education*, 9 : 4, pp. 386–389, August, 1914.

c. DENOMINATIONAL VACATION SCHOOLS OF RELIGION.

Some of the religious denominations, notably the Lutherans, which are loyal to the American public schools, assemble their children in vacation schools for instruction in religion. This plan compels the children to go to school practically the entire year and is not fair to them or to their parents. They should get their religious instruction regularly during the school year.

QUESTION:

Should the church conduct vacation schools in the cities, or is it better public policy for the church to create the public

sentiment which will justify the state in establishing public vacation schools, publicly supervised playgrounds and recreational centers?

2. *Plans for Academic Credit for Religious Instruction under Church Auspices*

The whole problem of academic credits is under investigation. Functional and social psychology are having a marked influence on educational theory. Our earlier schools organized themselves around subjects of study and established *quantitative* standards of measurements—units of time, units of content in terms of pages to be read, etc., all designed to standardize the acquisition of *quantities of subject matter* which the educator wished to hand over to the next generation. Our present schools are being increasingly organized around the *students* rather than *subjects of study.* Education is being defined in terms of *behavior* rather than in terms of *knowledge.* Education may be defined as the process of introducing control into conduct. The new education is interested in handing over to the next generation an improved race rather than an augmented body of knowledge. It is interested in growth rather than assimilation. Its standards must therefore be *qualitative* instead of quantitative. Subjects of study are now being evaluated in terms of their effect upon the student's development. Under this new standard of measurement, some of the traditional subjects are being thrown into the discard and

a host of new elective subjects are being tested out for their disciplinary and their content values. In the midst of this educational upheaval religion comes knocking at the door of the college asking for academic credit. This is not the place to present the arguments which both sides would offer. (See Athearn, W. S., Religion in the Curriculum, in *Religious Education,* 8:5, pp. 430-434, December, 1913.) It is well, however, to remember that there are psychological, educational and administrative factors to be considered in connection with the demand of the church for academic rating for the work done in church schools. It is enough to remind ourselves that there is just now an educational readjustment which the church may profit by if it desires to do so.

A second factor which should be mentioned here is our tardy recognition that the schools and colleges are not the only educational agencies in the community. The churches, the art schools, the private teachers of music, domestic and fine arts, etc., are all educative agencies. We may not ask the schools and colleges to exchange credits with these agencies, but we certainly have a right to ask the schools *to share the time of the child with these agencies.* My daughter is compelled to give up her music lessons when she enters high school because the high school schedule demands all of her time and strength. This is not fair to the private teacher

or to the child. Many pupils object to required lesson preparation for the church school because the public school has placed such heavy demands upon their time and strength. Personally I am not so much concerned with academic credits as I am with *a fair division of the child's time among the various educational agencies of the community.*

The modern school is recognizing its place in the community and there is a widespread movement towards granting academic recognition for work done by the various educational agencies, in fact, a book has been written advocating academic credit for doing chores, correcting bad habits, and other personal culture disciplines outside of school hours and many schools are adopting the suggestion.

(See Hall-Quest, *Supervised Study.* 1916. Macmillan, New York, pp. 376-380, and Alderman, L. R., *School Credit for Home Work.* 1915. Houghton Mifflin Co., Boston.)

As an instance of this tendency in high schools throughout the country the following is quoted from the high school course of study in Bloomington, Illinois: "With the beginning of the new year, a new department will be inaugurated in the Bloomington High School in making music an elective each semester of the entire course. In other words, it will be possible for a pupil to offer eight credits in music towards the thirty-two re-

quired for graduation. The work accepted for an elective in music may consist of harmony, taken under the supervisor of music in a regular high school class, or work in piano, violin or voice. Work will be offered sufficient for eight credits in piano, eight credits in violin, or four credits in voice, or four credits in harmony. But in no case will more than eight credits be counted towards graduation. The work in piano, violin, and voice will be done outside of school under any teacher whom the pupil may elect; but before credit is granted, the pupil must pass an examination before some competent person employed by the Board of Education. This examination will probably occur twice a year. To secure justice in accrediting applied music, only that class of music must be recognized and accepted *which reduces to the minimum the emotional and monophonic elements, and only that music recognized as legitimate for high school credit which is universally accepted as intellectual and formal, and requires of the mind the exercising and disciplining of those functions (such as concentration, memorization, retention, control and logical thinking) which are required in the mastering of mathematics, languages and the sciences.*" (Italics mine.) (It should be noted in passing that the public educator has not learned to measure emotional values—this is the task now before the religious educator.) In Webb City, Missouri, two semester credits may be

made outside of school under private teachers approved by the City Board of Education. There is no examination other than that given by the approved teacher.

When you open up the system to let music and art and domestic science in, there is no legitimate reason for shutting religion out. The breaking up of the rigidity of the old program has given the church its chance to secure recognition either academic or on the time schedule of the public school system. In granting academic recognition to religion the public school is not giving special favor to the church; it is simply giving the teacher of religion the same rights which are granted to private teachers of music, art, stenography and kindred subjects. In so far as religion is concerned this movement for the recognition of credits made outside of the public schools has developed on three levels—the college, the high school and the elementary schools. Some examples of each group are worthy of study.

a. In Colleges.

(*1*) *The State University of Iowa.* In 1908 there was organized at the State University of Iowa a Committee of Religious Education consisting of the ministers of Iowa City and certain members of the faculty of the College of Liberal Arts. This Committee was given official recognition by the Univer-

sity and placed in charge of a department of religious education. This Committee conducted courses in religious education in the university for several years under the following plan: Any religious teacher desiring to offer courses of lectures on religious topics might announce the fact to the Committee on Religious Education, presenting an outline of the courses proposed. On approval of the Committee, students might enroll for such courses subject to the following regulations:

1. The university is in no wise to be held for compensation for services rendered by any person acting under the direction of the Religious Education Committee.

2. Students enrolled for work under the direction of the Religious Education Committee may receive credit for no more than four hours in any one year, nor eight hours in any entire four-year course.

3. Students enrolled under the direction of the Religious Education Committee shall be required to pass examinations at specified times in the subjects studied, as may be arranged by the Committee on consultation with the instructor.

4. Prior to receiving credit the student must pass a final examination over the entire subject of the course for which he has been enrolled, such examination to be subject to all the examination rules in force in the university, and there shall be presented to the registrar a formal statement signed by the in-

structor, certifying the amount of work done, the fact of final examinations satisfactorily passed, and the amount of credit to which the student is presumably entitled.

In brief, the university recognized the work of the Committee on Religious Education exactly as they would recognize the work of the faculty of a denominational college located in a distant section of the state. In 1908-1909, the following two-hour credit courses were offered: Christian Apologetics; Christian Ethics; Evolution of the Christian Idea and Worship of God; The Modern Interpretation of Religion; The Literature of the Bible; New Testament Theology; Old Testament History and Literature. Nearly 100 students registered and received credit for these courses. These courses were offered by overworked ministers who found the demands of the Committee too exacting, for no "snap" courses would be allowed and time did not permit the preparation required of college professors. The ministers one after another withdrew their courses and after three years the plan was abandoned, not because the students would not take the course, not because the plan was not satisfactory, but because ministers did not have time for these professional duties. (See Ensign, F. C., Religious Education and the Public School System, in *Religious Education,* 10: 6, pp. 549-559.)

(*2*) *The Bible Chair Plan.* For a number of years, several of the religious denominations

have been experimenting with Bible Chairs located near State Universities. The denomination builds a Bible House as a home for students of its own faith and installs highly trained professors who offer courses in religious subjects which the University is asked to accept with full academic credit. The Disciples of Christ have located such chairs at the State Universities of Kansas, Missouri and Michigan.

Wesley College, North Dakota, was a struggling denominational college trying each year to stretch its meager budget to cover all the subjects in a college course. It moved to the campus of the State University, where its own funds are used to provide strong Biblical courses which the state could not teach, and the state teaches all the secular subjects. Students in the State University may elect a full year's work in Wesley College in the regular college course; or students may enroll in Wesley College and elect the secular branches in the State University. Many a small college might profit by the example of Wesley College.

At the University of Illinois, the Methodist Episcopal Church is establishing splendid professorships in connection with a denominational house. (See *New York Christian Advocate,* July 17, 1913.)

(*3*) *The Greeley, Colorado, Plan.* In September, 1910, under the leadership of Rev. D. D. Forward, there was organized at

Greeley, Colorado, in connection with the State Teachers' College, a Joint Committee selected from the Weld County Ministerial Association and the Cabinet of the College Young Women's Christian Association. This joint Committee outlined a four years' course of Bible study, secured the approval of the proposed course and the plan of its administration by all the churches in Greeley and then asked the College faculty to approve the courses for academic credit. This plan provides for the teaching of courses in religion and in the Bible in the local churches without expense to the state. Grades made in these church classes are submitted to the state college for acceptance just as grades would be presented from other recognized colleges. A representative of the College approves the text-book, the teacher, and inspects the class work to the extent of examining students' notebooks and inspecting papers covering some assigned topic for independent study.

Two hundred and fifty students elected these classes the first year, sixty of them from the Roman Catholic Church. The number has increased each year since that time and at the present time nearly fifty per cent of the enrolment in the College are members of the classes conducted for credit in the churches of the city. The College reports three significant results:

(1) The percentage of students in the present classes is larger than that under the

old system of Bible study in the Christian Associations and in the miscellaneous Sunday-school classes. (2) The influence of former students is beginning to be felt in the various communities of the state in a higher grade of work in the Sunday schools. (3) The Bible and the religious life are coming to have more recognition in the lives of the student body. These results should be food for reflection for denominational college authorities whose students are not given an opportunity to study religion for credit.

REFERENCES:

Forward, D. D., Credits for the Colorado State Normal School Bible Students, *Religious Education*, 6 : 1, pp. 135–6, April, 1911. *Bulletin of the State Teachers' College of Colorado*, Series XIV, No. 7, March, 1915. Cross, E. A., Bible Study in State Colleges and High Schools; A Way Out. *American Journal of Sociology*, p. 700, March, 1915.

b. In High Schools.

The examples falling under this classification may be divided into three groups: (1) those in which the state actually conducts the examination of students in Biblical subjects, (2) those in which the state establishes certain conditions of teaching and approves the work of an outside examining board, and (3) those in which these two plans are combined. Examples of these three groups are (*a*) the North Dakota Plan, (*b*) the Colorado Plan, and (*c*) the Virginia Plan.

1. *By State Examination.*

a. The North Dakota Plan. In November, 1911, Professor Vernon P. Squires of the State University of North Dakota introduced a resolution in the meeting of the State Education Association which provided that systematic Bible study be encouraged and that the State Board of Education be authorized to issue a syllabus for use of students outside of school hours, and that one-half unit be granted to any student passing an examination based on the syllabus. The resolution was unanimously adopted, the syllabus was prepared, approved by the High School Conference, which is a meeting attended by most of the high school principals and city superintendents of the state, in May, 1912, and since that time the plan has been in official operation in the state. The six principles involved in the North Dakota Plan are:

(1) Religious instruction, as such, must not enter into the syllabus or the examination.

(2) Every suspicion of sectarianism must be avoided. No text-books but the Bible are prescribed and any version may be used.

(3) All suspicion of partisanship must be avoided. There must be no insistence on any system of chronology, or on any theory of authorship.

(4) The work in both Old and New Testaments must be preceded by a careful study of Biblical geography.

(5) Attention must be called to the beauty of Biblical style by an insistence on the learn-

ing of a number of memory passages in the choice of which there shall be considerable latitude.

(6) The work as a whole must amount to enough to occupy ninety hours of recitation besides the time for preparation, this being the amount of time usually required to secure a half-credit (one semester) in the schools of the state.

All expense of printing, etc., was paid by the State Sunday School Association. This Association has actively promoted the plan in the churches of the state. In three years 513 papers have been sent in, 448 of which merited a passing mark. The plan is generally acceptable to Jews, Catholics and Protestants. It is agreed that the plan serves to dignify Bible study by putting it on an academic basis; it stimulates better work in other classes in the Sunday schools of the state, encourages teacher-training courses, and draws a better prepared group of teachers into the service of the church schools. The syllabus and examination questions are prepared by the State Board and sent out by them along with the syllabi and questions for other high school branches and the answer papers are graded by the State Board of Education according to the same rules that apply to other subjects. The state asks no questions as to equipment, library, teachers' qualifications, etc. It rests its entire case in the examination papers.

In a keen analysis of this plan Prof. Geo.

A. Coe has pointed out that (1) the plan does not encourage the use of modern methods or text-books which reflect modern Biblical scholarship; (2) that it cannot measure a pupil's appreciation of Biblical literature by memory tests; (3) that the syllabus makes no attempt to relate the interpretation of the Bible to contemporaneous history; (4) that the recital of names and dates divorced from meaning is not worthy of high school credit. (See Coe, G. A., A General View of the Movement for Correlating Religious Education with Public Instruction, in *Religious Education,* 11: 2, pp. 109-122, April, 1916.) Most of these criticisms are as pertinent to any other high school subject when the method of written examination is employed as the sole basis of judgment. Other objections to this plan will be pointed out after other examples have been presented.

REFERENCES:

Squires, Vernon P., The North Dakota Plan of Bible study in *Religious Education,* 11 : 1, pp. 20–27, February, 1916; p. 225, June, 1913; 10 : 3, pp. 264–69, June, 1915. Ebey, Frederick, A New Plan for Religious Education, *Bulletin of Board of Education of the M. E. Church South,* 4 : 4, pp. 198–201, February, 1915. *Official Syllabus of Bible Study for High School Students,* North Dakota Sunday School Association, Fargo, N. D. Snow, Walter A., Accredited Bible Study, *Religious Education,* 9 : 3, pp. 306–7, June, 1914. Squires, V. P., A Brown Man's Cooperative Plan of Bible Study, *Brown Alumni Monthly,* May, 1914. Snow, Walter A., High School Credit for Bible Study, *Benton Harbor Daily Leader,* November 14, 1913. Crafts, Wilbur F., The North Dakota

Plan, *The Bible in School Plans*, pp. 15–32. Cohn, Frederick, The Dakota Plan. In *1916 Year-Book Central Conference American Rabbis* (Wildwood, N. J.), pp. 426–438.

b. Indiana. In January, 1914, the Indiana State Board of Education officially adopted the North Dakota Plan modified to meet the school laws of Indiana. In North Dakota the regents' examination system is followed; in Indiana the system of accrediting schools is followed. It was therefore necessary to modify the North Dakota Plan to permit local school boards to give high school credit for Bible study pursued outside of the high school. One semester or one-half a unit's credit is allowed the same as in North Dakota. The plan is administered by a Board of Five, appointed by the State Board of Control for Bible Study Credits.

REFERENCES:

Indiana Bible Study Syllabus, Shortridge Daily Echo Press, Indianapolis, Indiana. Bible Study and the High School, *Educator Journal*, 15 : 86–89. Carauban, W. H., Bible Study in Frichton High School, *Educator Journal*, 15 : 510–12, June, 1915. State Board of Education Approves Plan of Bible Study for Indiana High Schools, *Educator Journal*, 15 : 356–57, March, 1915. Rickert, E. L., Bible Study for Indiana High School Pupils, *Educator Journal*, 16 : 104–105, October, 1915. A New Course in Bible Study for Indiana High Schools, *Educator Journal*, 16 : 23–26, September, 1915. Accredited Bible Study in Indiana, *Religious Education*, 11 : 3, pp. 287–8, June, 1916.

c. Washington. Over thirty high schools in Washington are giving credit for outside

Bible study following a modification of the North Dakota Plan. Instead of receiving syllabus and questions from the State Board of Education, some local Board such as the Ministerial Association prepares the syllabus and becomes responsible for the general operation of the plan. In some cities the examinations are conducted by the high school and in others they are conducted jointly by the teachers of the classes who submit class grades, and the high school teachers who determine the final grade by averaging their own examination grade with the class grade submitted by the teacher. In Tacoma, only those pupils may be examined who are recommended by their Sunday school teachers, and who bring a record of the quantity and quality of their work. This is substantially the Virginia Plan.

In all the Washington cities the City Superintendent or Board of Directors approves the outlines submitted by Church Associations and determines the amount of credit to be granted. The North Dakota outlines are quite generally used. Some cities have adopted the International Graded Lessons prepared for the high school age.

d. Oregon. In this state outside work in Bible study is credited by the history and English departments. The State Superintendent of Public Instruction has issued a syllabus following the same general plan as the North Dakota syllabus. The Oregon syl-

labus, however, has a somewhat more liberal outline than that of North Dakota. In the introduction to the syllabus the State Superintendent says:

"A knowledge of the Bible is an essential element in a good education, and though one may not be interested in it as a manual of devotion, he should be familiar with it as a literature and a history. Many teachers of English and history have asked this department to prepare a syllabus that will direct the study outside of school of pupils who wish to become familiar with the life stories of characters of the Bible, with the beauty of its style and the influence of its ideals.

"This work should be elective—wholly optional with the pupils and parents and at no time required by the teacher."

2. *By Accrediting Teachers and Teaching Conditions.*

a. The Colorado Plan. When Rev. W. A. Philips, a member of the original committee on Bible Study of the Ministerial Association of Greeley, moved from Greeley to become pastor of the Presbyterian church at Longmount, Colorado, he took with him the Greeley idea. In June, 1911, he proposed to the Longmount Ministerial Association the application of the Greeley Plan to the high school of Longmount. The following September, the matter was presented to the public school men of Longmount and through them

it came before the College High School Conference at Boulder, in April, 1912. This Conference endorsed the plan. In November of the same year, the plan was approved by the Educational Council of the State Teachers' Association and steps were taken to put the plan into operation.

The plan is administered by the following committees:

(1) A Committee of Seven from the State Teachers' Association.

(2) A Committee of Nine from the State Sunday School Association.

These two committees constitute a Joint Committee for High School Bible Study for the State.

(3) A Committee of Twenty-two college and public school men appointed by the State Sunday School Association and known as the State Council of Religious Education. Courses of study and important changes of policy are approved by this Council before becoming effective.

The above committees have formulated a four years' course of study designed to meet the needs of students in the respective years and correlated with the history, literature and geography of the high school course. The general plan of the International Graded Lesson System was followed. The courses are as follows:

RELIGIOUS EDUCATION

Course I. *Heroes and Leaders of Israel.*

Course II. First Semester, *The Friends and Followers of Jesus.*
Second Semester, *Life and Labors of Jesus.*

Course III. First Semester, *Bible History.*
Second Semester, *Biblical Literature.*

Course IV. *Social Institutions: The Social Application of Bible Teaching.*

Standard modern text-books and supplementary reference material are recommended. A detailed syllabus on each course has been prepared.

The purpose of these courses is developmental and not, as in the North Dakota Plan, confessedly the accumulation of knowledge. In introducing the syllabus for the first year's course, the Committee gives the following suggestions as to methods of teaching:

"The aim of this course is to suggest, develop and establish in young people high moral and religious ideals. Students of child life are agreed that biographical material is especially well suited to accomplish this aim in the early high school period. The course should deepen the sense of duty and responsibility for right individual conduct and develop habits and attitudes of practical service.

"While the central aim of the course is to present vividly ideals of life through the study of concrete examples of right living, with all that they can furnish of inspiration, and to illustrate in the concrete the consequences of evil as it works out in the lives of actual men and women, nevertheless the current of history and the background of geographical fact are not to be ignored. The details of history and geography, which are necessary to an understanding of conditions that affect the lives of individuals and to give the tang of reality to the biographical facts, are not the main things to be emphasized in the course, but at the same time the good teacher will try to carry on historical and geographical lines of work continuously in intimate correlation with the more fundamental studies of human nature.

"The aim of this course will not be most fully realized by homiletical treatment of the subject matter nor by the study of critical questions, but rather by the vivid presentation of the lives of the men and women discussed, the reconstruction of the situations which confronted them in as concrete terms as possible, and the bringing home to the pupil the truth or particular lesson to be learned through the inevitable connection which he sees and feels for himself between conditions and consequences in the life and conduct of individuals. Make the students of these lessons feel that they are dealing with real men and real women

struggling with real problems and that the ideals and attitudes that dominated their lives had something very definite to do with their successes and their failures. Do not be afraid to use extra-Biblical material for purposes of comparison and emphasis of the reality of the principles of conduct involved."

At the close of this course the following examination was given. It seems clear that content was not sacrificed in the interest of development, but that development was secured by the proper use of content.

1. Name in order, and classify in groups, the books of the Old Testament.

2. State the main divisions of Hebrew history, and name a man prominent in each period.

3. Of what interest to us of today is a knowledge of the history of the Hebrew people?

4. In what part of the world was Hebrew history located? What ancient people occupied that region? What modern countries occupy it?

5. Why is Abraham called "the Pioneer"? From which of Noah's sons was he descended? Where was his early home? What journey did he undertake? Why? Give your estimate of his character.

6. Who was Isaac? Esau? Jacob?

Joseph? How many sons had Jacob? Why did they go into Egypt to live?

7. Who was Moses? Tell of his infancy, —his life as a prince,—a tragedy that caused exile,—the three great periods in his life.

8. Tell briefly the story of Ruth and Naomi.

9. Who was Samuel? Saul? David? Solomon?

10. What caused the division into the two kingdoms, Israel and Judah? Who was the first king in each and what cities were their capitals?

11. Name four prophets whom we have studied. What was a prophet? What great service was rendered by the prophets of Israel and Judah?

12. When and by whom were the "ten tribes" of Israel conquered? the people of Judah?

13. How long were the people of Judah in captivity? Where? What had Cyrus to do with their return to Jerusalem? Ezra? Nehemiah?

14. What was the great work of Judas, "the Jewish Conqueror"? What was the great mission and message of John, "the last prophet of the old dispensation"?

15. What are some of the great lessons to be learned from a study of Hebrew history? What benefit have you derived from the study?

The standards adopted by the Joint Committee are as follows:

(1) *For Teachers:* The teachers of High School Bible Study classes shall conform to the recognized standard, namely: "The minimum scholastic attainment of High School teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools, *including special training in the subjects they teach.*" This last clause has made it hard to find teachers for high school classes. Very few college graduates—even from church colleges—have had special training in Biblical subjects.

(2) *For Pupils:* Pupils must be eligible to membership in an accredited high school, and must conform to all high school requirements concerning attendance, deportment, general attitude and character of work done.

(3) *For Sunday Schools.* Church schools must provide the class with a separate room, freedom from interruption for at least forty-five minutes, desk or table room sufficient for each pupil to work conveniently, a blackboard, maps of the ancient world, Palestine and the Roman Empire at the time of Christ, a Bible Dictionary, and such reference works as those suggested by the Joint Committee on Bible Study and recommended by the church authorities. A studious atmosphere must be maintained throughout the forty-five minutes.

(4) *For Credit.* (*a*) The unit of credit

shall be that prescribed in the standards of the North Central Association, to wit: forty recitations of forty-five minutes each in the clear, each year for a period of four years. There shall be a minimum of one hour of study on each assigned lesson. (*b*) In estimating the work done by the pupil the recitations and either notebook or thesis work, at the discretion of the teacher, shall count one-half, and the examination or thesis required by the State Examiner (appointed by the State Sunday School Association) shall count one-half. The passing mark shall be the same as in the local high school. (*c*) Credit of not to exceed one-fourth unit for each year's work will be granted for Bible study courses. This is twice the amount of credit granted by the North Dakota Plan.

(5) *For State Examinations:* (*a*) The Committees on Bible Study for High Schools from the State Teachers' Association and the State Sunday School Association shall constitute the State Committee of Examiners.

This committee shall have general charge of all Bible study work done for academic credit in the Sunday schools and churches of the state; prescribe all necessary rules relating to study, recitation, notebooks, theses, and written examinations; prepare questions (if found helpful) for the use of teachers in the examinations; and grade all papers, appointing such help as may be needed.

Each paper or notebook submitted for credit shall be accompanied by a fee of twenty-five cents paid by the corresponding Sunday school, and by a written endorsement of the writer from the teacher in charge, or from the superintendent or pastor. All papers, notebooks and teachers' endorsements shall be submitted anonymously to the examiners; that is, the names, addresses and church connections of the writers must either be erased or effectively covered, each paper being then known by number only.

(*b*) In any case of uncertainty or dissatisfaction, appeal may be taken to the Committee of Examiners who shall decide any question at issue according to the customary requirements of the local High School.

The enrolment in these courses in 1914-15 was 615. There were classes in Boulder, Brush, Denver, Grand Junction, Greeley, Fort Morgan, Longmount, Montrose and Pueblo. The plan is satisfactory to all factions. It is having a very wholesome effect upon the educational methods of the church schools of the state.

REFERENCES:

Osborn, L. D., The "Colorado Plan" of Bible study, *Religious Education*, 11 : 2, pp. 124–128, April, 1916. High School Credit for Bible Study, *Biblical World*, 4 : 345–46, May, 1913. Philips, W. A., Teacher's Handbook of the Colorado Plan of Bible Study for Colleges and High Schools, *Colorado State Sunday School Association*, 312 17th Street, Denver, Colo. Syllabus of Study, for Bible Study Courses, *Colorado Sunday School Association*, Denver. Ensign, F. C.,

Religious Education and the Public School System, *Religious Education*, 10 : 6, pp. 549–558, December, 1915. Crafts, W. F., *The Bible in Schools Plans*, pp. 33–38.

b. The Topeka, Kansas, Plan. The State Teachers' Association of Kansas has appointed a committee to prepare plans for academic recognition of Bible study courses taken outside of school hours. Anticipating the adoption of a state-wide plan, the city of Topeka has put into operation a city plan modelled after the Colorado plan. Instead of a Joint Committee of the Colorado type Topeka recognizes the City Board of Religious Education organized to conduct a community school for the training of religious leaders. In reality the City Board of Education recognizes the City Board of Religious Education as a body competent to standardize religious education in the city. This is the first example of the cooperation of community training schools with city high schools. This should be suggestive to the more than sixty other cities having such community training schools. The Topeka plan is set forth in the following quotation from a circular issued to the Topeka high school students.

"Credit toward graduation from high school will be allowed for Bible study under the following conditions:

1. The work offered for credit must have been taken either in the Bible study course

offered by the Topeka Training School for Sunday School Workers, or with an approved teacher working in some Sunday school, or in the Young Women's Christian Association, or the Young Men's Christian Association. Work successfully carried on in either of the courses announced upon pages 15 and 16 of the catalogue for 1914-1915 of the Topeka Training School for Sunday School Workers may be offered for credit. Other alternate equivalent courses, if such are proposed, will be considered, but thus far only those announced in the Training School catalogue have been suggested.

The Executive Committee of the Topeka Training School for Sunday School Workers will pass upon the qualifications of teachers who may be assigned to teach Bible study courses which are intended to qualify high school students to offer the same for credit. The teachers of these Bible study classes shall conform approximately to the recognized standard for high school teachers, namely: Minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools.

2. Only pupils eligible to membership in the high school should be enrolled in these Bible study classes. Such pupils should conform to the high-school standards concerning

attendance, deportment, general attitude and character of work done. Any high-school student wishing to offer Bible Study work, which he has done for credit, toward graduation shall file a certificate (blanks will be provided for this purpose and may be secured of the high school principal) signed by the teacher with whom he has done this work, indicating the number and length of the lessons taken and the amount of time required in the preparation of each lesson and such other information as may be asked. This statement shall also evidence the scope of the work covered in the time certified. This certificate shall be countersigned by the superintendent of the Sunday school in which the instruction is given and also by the pastor of the church.

3. Upon the basis of the work covered by those asking for credit, an examination will be arranged, the same to be conducted by a disinterested, competent student of the Bible, by which to test the thoroughness of the student's mastery of the work offered for credit. Only those students will be admitted to the examination whose signed credentials, notebooks and other evidences required are such as would entitle them to credit, provided the examination is successfully passed. It is estimated that the courses outlined in the catalogue referred to above would require a semester and a half of work in a high school, the classes meeting daily for a total of one hundred and thirty-five days. Such work in other subjects in high school

would entitle the student carrying it successfully, to one and one-half credits toward graduation. This amount of credit will be given to students carrying these courses satisfactorily as specified. Since such classes will meet normally but once per week, three years will be required to complete this course in Bible study. Students carrying these courses should present their credentials for credit on Tuesday of the last week the high school is in session. Only those students who present evidence of sufficient work to entitle them to a half credit should ask for credit. No student whose record does not show that he has been in attendance upon at least forty class recitations need present any credentials for credit.

4. The following standards should be observed by teachers giving this course in Bible study:—

(1) A classroom where uninterrupted, thoughtful teaching may be expected must be provided. (2) The recitation hour must be forty to forty-five minutes in length. (3) The room should be properly lighted, heated and ventilated, and should be equipped with a blackboard. (4) The student should have access to the following reference books, or their equivalent.

Hastings' One-Volume Bible Dictionary ($5.00); Standard Bible Dictionary, published by Funk & Wagnalls; authors, Jacobus, Nourse and Zenos ($6.00); Young's Analytical Concordance ($5.00); History of

the Hebrews, by Frank K. Sanders ($1.25); Ottley's Short History of the Hebrew People ($1.25); Holy Land in Geography, by MacCowan (50c).

5. They should also have the use of Kent & Madsen's Historical Maps for Bible Classes, or the equivalent of the same.

6. It is suggested that each student use the following 5 1-2-inch by 8-inch maps in his notebook work:

Ancient World: Journeyings of Children of Israel; Canaan as Divided among Twelve Tribes; Kingdoms of Israel and Judah; Empire of David and Solomon; Journeyings of Jesus in the Holy Land; Journeyings of St. Paul; Jerusalem in the Time of the Gospels; Outline Map of Palestine.

By resolution of the Board of Education of Topeka, high school students may receive not to exceed a total of three credits toward graduation for work done outside of the high school; not more than two credits may be in any one subject. Catholic students who have had religious instruction as a part of their daily lessons have heretofore been unable to receive credit for such work, even when coming from Catholic high schools. A year ago there were eight teachers conducting Bible courses in Topeka and over a hundred students enrolled therein.

REFERENCE:

Wilson, H. B., Credits for Religious Work in Kansas, *Religious Education*, December, 1915.

3. *By a Combination of Examinations and Control of Teaching Conditions.*

a. The Virginia Plan. The State Board of Education has issued a syllabus of Bible study prepared under its direction by seven men whose interests are both educational and religious, and who represent the Jewish, Roman Catholic and Protestant churches. This syllabus covers three courses, each designed to furnish enough material for ninety recitations of forty minutes each, or the equivalent of one-half unit credit. The courses are (1) Old Testament History; (2) Old Testament Literature; and (3) New Testament History and Literature. Not more than one unit of credit in Bible study may be earned by one student. As in North Dakota, the examinations deal only with the historical, geographical and literary material covered by the syllabus. Teachers are at liberty, of course, to bring out moral and spiritual applications if they so desire.

Examinations are held in high school buildings in connection with the regular examinations, but the answers to Bible study questions are sent to the State Board to be graded. Students taking examinations in Biblical subjects must present the high school principal a certificate signed by the teacher and superintendent of the religious school certifying that the pupil had covered the work outlined in the syllabus, had completed ninety recitation hours, made the same weekly preparation for

the same as would be required for high school work, and was prepared for the examination.

The plan makes no requirements as to teacher's preparation or the character of the text-books, equipment, reference books, etc. In the amount of credits which may be earned and in the attempt to secure a definite amount of regularly prepared and recited recitations, it is a slight advance over the North Dakota Plan.

REFERENCE:

Official Syllabus of Bible Study for High School Pupils, *Extension Series of University of Virginia Record*, Vol. II, No. 1, Charlottesville, Va.

b. Plans of Individual Cities.

(1) *Austin, Texas.* In 1914-15, two hundred high school students pursued Biblical courses for credit under teachers approved by the public school authorities. Only 16 of this number made passing credits. The only qualification required of the teachers was the possession of a first-grade certificate. This assured a minimum of academic and professional preparation but no preparation in the field of religious education. The examinations were held up to high school standard, hence the large number of failures. Olathe, Kansas, abandoned a similar plan because churches were not equipped, teachers were not trained, and pupils would not study.

(2) *Webb City, Missouri.* For several years, Webb City, Missouri, has offered two

units of credit for work made outside of school under teachers approved by the City Board of Education. Private music teachers have taken advantage of this plan. The churches of the city agreed upon text-books, teachers and equipment for four courses, one for each year of the high school period. The school board approved and administers this plan. In character of work it is on the high academic plane of the Colorado Plan; in being so largely administered by the public schools it is like the North Dakota Plan.

REFERENCE:

High School Course of Study of Webb City, Missouri, sent free by University of Chicago Press.

c. The Iowa Plan. This plan became effective in November, 1916. In insisting on the teaching conditions required by the North Central Association of Colleges and Secondary Schools, this plan is like the Colorado Plan; in the holding of examinations by the State Board of Education, it is like the North Dakota Plan; in placing all churches having high-school credit classes under the supervision of the State high school inspector, it set a new record. The plan in detail is as follows:

The President of the State Teachers' Association shall appoint a committee of three well known educators of this state who are recognized as proficient in Bible history or Bible literature, and one of whom is a teacher in a Roman Catholic College, Acad-

emy, or high school, and an adherent of the Roman Catholic faith.

This committee shall be known as the Bible Study Committee of the State Teachers' Association; it shall serve for one year and members shall be eligible for reappointment. Necessary expenses for not more than two meetings annually shall be paid from the treasury of the Association. From the same source shall be paid the cost of printing and circulating such syllabi, outlines, and lists of examination questions as may be authorized by the Association. The committee shall report annually to the Educational Council or to such other body of the State Teachers' Association as the Association shall designate. It shall represent the Association in such activities in connection with Bible study as the Association shall see fit to develop, and it shall make such suggestions and recommendations as it shall deem expedient as the work proceeds.

This committee shall draw up syllabi for not to exceed four half-unit courses in Bible history and literature, basing such syllabi upon outlines already offered in other states for credit courses in Bible study and found generally acceptable by the various religious organizations. After courses thus outlined have been approved as courses of standard secondary grade by the Board on Secondary School Relations of the Iowa State Board of Education, they shall be offered to the secon-

dary schools, Bible schools and churches of the State according to the following plan:

(1) Any regularly organized secondary school desiring to follow the syllabi in giving regular courses in Bible study may do so, granting credit in the usual way.

(2) It is recommended that accredited secondary schools grant credit not to exceed two units in amount for Bible study based upon these syllabi, when accomplished by their regular students in courses outside the secondary school, provided the Sunday school, church, or other organization desiring to offer such courses for credit shall meet the standards demanded of accredited schools by the Iowa State Board of Education in regard to qualifications of teachers, library equipment for this subject, length of recitation periods and definition of a unit. It is recommended that no credit be granted for work done in this way unless the conditions under which such work is carried forward have been approved by an Inspector of the Iowa State Board of Education.

(3) It is further recommended that credit not to exceed a total of two units and not to exceed one-half unit for any one student in any one year, be granted for work not done under conditions approved as specified in (2), provided the applicant for credit, a regular student in the secondary school in which credit is sought, gives evidence by examination as

hereinafter provided, of proficiency in the history and literature of the Bible.

Not later than May first of each year, the committee on Bible study of the Iowa State Teachers' Association shall submit to the Inspector of Schools of the Iowa State Board of Education, lists of examination questions covering the half-unit courses which may be in use in the state in that year. If any accredited secondary school desires to give its students opportunity to receive credit for work in Bible study not done under conditions approved as provided in (2), it may apply to the Inspector of the State Board of Education for the proper lists of examination questions and may conduct examinations for credit in Bible study on the day set by the Inspector of the uniform college entrance examination of graduates of unaccredited schools, and under the conditions fixed for such examination. But the papers shall be read under the direction of the principal of the school in which credit is sought and credit granted or withheld as the results of the examination may warrant.

REFERENCE:

Report of Committee on School Credit for Bible Study, Iowa State Teachers' Association, State House, Des Moines, Iowa.

c. IN ELEMENTARY SCHOOLS.

(*1*) *Birmingham, Alabama.* Credit for work done in church schools or Bible classes is granted in the elementary grades of the

public schools. No examinations are required. All that is asked of the religious teacher is a certificate of attendance, diligence, faithfulness and development. This credit is evaluated in terms of one per cent, and added to the pupil's general average standing in his regular school subjects.

It will be noted that the credit granted by the Birmingham Plan is supplementary credit and that it cannot be used by a student who is not doing passing work in the public school.

The North Dakota, Colorado and Gary Plans were being discussed in Birmingham. In order to prevent further agitation which would involve the schools in partisan controversies the city superintendent proposed the following plan which was endorsed by the Board of Education and approved by the clergy of all faiths:

"Believing that all educational agencies which seek the development of our youth, and the betterment of community life, should work in cooperation, and that encouragement and recognition should be given by our public schools to the efforts of Sunday schools and other institutions which give religious instruction to our youth, and believing further that such religious instruction can be correlated with the work of the public schools in entire harmony with the principles of religious liberty, the Board of Education of Birmingham approves and authorizes the following plan for

the granting of school credits for Bible study and religious instruction outside of school.

"Any pupil in the Public Schools of Birmingham, who, as a member of an organized Sunday school or Bible study class, shall pursue courses in the study of the Bible, Fundamentals of Religious Doctrine and Practice, or the History of the World's Religious and Moral Progress, under approved and qualified teachers, shall be entitled to receive a supplementary credit in his school record, upon the following conditions:

I. Any pupil making application for such credit, shall, on the third Tuesday in January, and on the fourth Tuesday in May, present to the principal of the school in which he is registered, a certificate, signed by the teacher of his Sunday-school class, and countersigned by the Superintendent of the Sunday school, attesting the following facts:

1. That the pupil has attended not less than fifteen of the eighteen class periods devoted to Sunday-school work, immediately preceding the third Tuesday in January or the fourth Tuesday in May.
2. That the pupil has been diligent and faithful in the preparation of the work assigned, that his progress in study and deportment has been satisfactory, and that he is accordingly recommended for supplementary credit in his school record.

II. Upon the receipt of such certificate properly attested, the principal of the school in which the pupil is registered may approve the certificate, and direct the class teacher to make due record of his supplementary credit, provided:

1. That the pupil, if in the High School, shall not, through absence from school or lack of application in study, fall below sixty per cent in the topic of English for the semester, or, if in the Elementary School, below an average standing of sixty per cent in all the regular studies of his class for the semester.
2. That the pupil's character and deportment shall be deemed by the principal of the school worthy and exemplary.

III. In accordance with the foregoing, pupils may be entitled to school credits as follows:

1. A High School student may receive a supplementary credit for each semester in the topic of English amounting to five per cent of his total rating in that topic for the semester.
2. Any pupil in the Elementary Schools may receive a supplementary credit of one point, which shall be added to his general average standing in all his regular school studies for the semester.

IV. Explanation.

1. The unit of Supplementary Credit for Bible study and religious instruction shall be thirty-six periods, divided into two semesters of eighteen periods each.
2. The certificate presented to the principal on the third Tuesday of January and the fourth Tuesday of May shall include the eighteen class periods next preceding those dates, respectively.
3. A class period for High School credit should consist of not less than forty-five minutes, and for Elementary School credit, of not less than thirty minutes. In all cases a minimum of one hour of preparation should be required.
4. Certificate forms for Supplementary School credits may be obtained by any Sunday-school superintendent or secretary, upon application, at the office of the superintendent of public schools."

City superintendent, J. H. Phillips, writing under date of June 19, 1917, says that the plan is working out helpfully to both church schools and the public schools. "So far," he says, "we have been more interested in raising the standards of our Sunday schools than in protecting our academic standards." The Birmingham plan is clearly a conscious attempt to use the public schools as an agency for stim-

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ulating the work of the church schools of the city.

REFERENCE:

Newfield, Morris, The Birmingham Plan. In *1916 Year-Book Central Conference American Rabbis*, pp. 477–479.

(*2*) *The Oklahoma Plan.* This plan, adopted by the State Sunday School Association in March, 1916, provides for academic credit as follows: a five per cent advance upon the average grade for the year made by a pupil in any grade of the public school from the first to the eighth inclusive, shall be given upon receipt of a statement from a church-school superintendent certifying to the following conditions:

1. Regular attendance upon a church school.
2. Reasonable diligence in preparation of lessons, as evidenced by promptness in recitation in the class.
3. A manifestation of the proper attitude towards the work of the church school.
4. That the teacher be qualified to do acceptable work as a class instructor.

This credit is justified on the ground that the mental discipline and the accumulation of knowledge represented by this amount of work, when the relative value of subject matter is considered, is worthy of a five per cent increase in the average grade of the pupil.

REFERENCE:

Briles, C. W., The Oklahoma Plan of Bible Study Credits, *Religious Education*, 11 : 3, pp. 285–7, June, 1916.

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CORRELATION

Observations on High School Credit Plans:

(*1*) *Legality.* All the plans discussed above seem to be clearly within the laws of most states. No public funds or property are used to teach religion. No public-school teacher uses school time for religious instruction. In all the plans there is an honest attempt to treat all religious bodies exactly alike. The attorney general of Washington has ruled that the North Dakota Plan is not legal in that state. (*Religious Education,* December, 1916.)

(*2*) *Amount of Credit Allowed.* The total credits allowed one pupil out of 16 units required for graduation in the various plans is as follows:

North Dakota, *one-half;* Indiana, *one-half;* Virginia, *one;* Topeka, *three-fourths;* Colorado, *one;* Iowa, *one;* Webb City, *one.*

It seems clear that all these plans have had in mind the time schedule of the present-day Sunday school with the possibility of standardizing the one lesson a week in the Sunday program.

(*3*) *Gradation.* The Colorado and Webb City plans are the only ones that frankly grade the subject matter to meet the growing needs of high school pupils. The rest logically organize a quantity of subject matter for rapid mental assimilation.

(*4*) *Effect on Sunday Curriculum.* The North Dakota Plan and kindred plans tend to operate against the use of the closely

graded lessons by high school pupils. High school pupils taking the syllabus course for high school credit miss the development which the graded curriculum provides. Church school workers in all states where types of the North Dakota plan have been introduced have reported this result. The Colorado plan is in complete harmony with the completely graded curriculum of the church school.

(*5*) *Standards of Measurements.* The high school has not yet learned to measure its units in terms of the psychic factors involved in the learning process. The leaders in this field are searching for a new set of measurements, but the rank and file of the high school teachers are content to measure their work in terms of quantity rather than quality. In all the plans studied above the church school is asked to conform to credit units that are at best measures of quantity, and that involve only the acquisition of ideas. In most cases the sole test of the religious teacher's work is the written examination; the teaching is done by one person, the examination is given by another, and the papers are marked by a third person. At best only one aspect of the learning process can be tested by a written examination. It is to be regretted that *the public school and the church school come together at the point of the public school's weakness,*—an inadequate unit of credit and a discredited method of examination. No reputable high school conditions the promotion of its own pupils solely

on the results of a single written examination and it must not resort to unpedagogical practises when it extends credit to the pupils from the church school.

The church school must go deeper into this problem than the public school has gone. It must insist that the public school create a satisfactory unit of measurement. But the church school must contribute something to the theory of standards. The public school has given us the psychology of habit, and the psychology of ideas and attitudes, but it has not learned to measure these processes as a basis of standardizing the work of the high school. The church school must use the psychology of habit and the psychology of ideas, but it must also use the psychology of emotion. It must deal in those controls of conduct that depend on prejudice, sentiment and ideals, and *it must learn how to measure these processes.* To measure the educative process in terms of the psychic elements involved, to evaluate the methods and the material of education in terms of growth and development, is a field almost untouched. Into this field the religious educator must go—this means laboratory work of the most skilful kind, and it will take years of hard work before there will be much to show for the toil, but there is no other way to settle the matter of standards. Meanwhile, let the public-school teacher betake himself to his laboratory and see if he cannot meet the religious educator

with some standards of measurement that deal with qualities of life rather than quantities of teaching matter.

References on Units of Credit.

Johnson, F. W., Varying Credit Based on Quality of Work. In *Educational Review*, 53 : 1, pp. 45–55, January, 1917.

"In October, 1909, the National Conference Committee on Standards of Colleges and Secondary Schools formulated and adopted the following definition of a unit: 'A unit represents a year's study in any subject in a secondary school, consisting approximately of a quarter of a full year's work.' This definition is now regularly employed by the College Entrance Examining Board, the Carnegie Foundation for the Advancement of Teaching, and many other educational organizations. In the standards of accrediting secondary schools of the North Central Association a unit course of study in a secondary school is defined as 'a course covering an academic year that shall include in the aggregate not less than the equivalent of one hundred and twenty sixty-minute hours of class-room work, two hours of manual training or laboratory work being equivalent to one hour of class-room work.' The Association makes the explicit recommendation that more than twenty periods per week for a pupil should be discouraged" (p. 44). The article points out the evidence of dissatisfaction with units defined in terms of time and pleads for a system of credits which will recognize quality rather than quantity of work.

Reudiger, W. C., Is Credit for Quality Sound? In *The School Review*, Vol. XXIII, pp. 450–454. Distinguishes between the students' grasp upon knowledge (qualitative) and the knowledge itself (quantitative). Elliff, J. D., High School Credit for Bible Study in Sunday Schools, in *Missouri School Journal*, January, 1915. The author of this article is professor of High School Administration in the University of Missouri. In defending a modification of the Colorado Plan

for adoption in Missouri, he says: "High School credit for outside work should meet the following tests:

(1) It must be shown to have a very definite educational value. (2) It must be such work as cannot be done in the school. (3) It must not interfere in any way with the regular work of the student or the school. (4) It must be under school supervision. (5) It must be without expense to the school. (6) The maximum credit for all outside work in a school requiring 16 units for graduation should be one unit and this should be an elective."

Strayer, Geo. D., *Some Problems in City School Administration* (The Butte Survey), pp. 101–118. On page 115 attention is called to the bad effect of tests by written examinations on logical thinking and literary appreciation. The same arguments would apply to religious education. Squires, Vernon P., Credit for Religion, *Religious Education*, December, 1916, pp. 512–17. Hollister, H. A., Educational Aspects of School Credit for Extra-mural Bible Study, *Religious Education*, December, 1916, pp. 518–25. Hollister, H. A., Cooperation in the Standardization of Secondary schools, in *School and Home Education*, 36 : 4, pp. 92–95, December, 1916. Bailey, W. A., Administration of Quantitative and Qualitative Credits for High School Work. In *The School Review*, 25 : 5, pp. 305–321, May, 1917. Meriam, J. L., Measuring School Work in Terms of Life Out of School. In *School and Society*, 5 : 117, pp. 339–342. Judd, C. H., Standardized Units of Achievement of Pupils. In *Journal of National Education Association*, 1 : 9, pp. 949–952, May, 1917. Judd, C. H., The Qualitative Definition of High School Units. In *School and Society*, 3 : 71, pp. 649–658, May 6, 1916. A plea for a standard which will take account of the psychic factors involved in the learning process. The Definition of Units. *1916 Proceedings of the North Central Association of Colleges and Secondary Schools*, pp. 192–198.

References on Objective Measurements of School Work.

There is a rapidly growing literature on objective measurements of public school sub-

jects such as composition, arithmetic, writing and drawing, but little has been done towards applying objective measurements to school work involving appreciation and the more subjective aspects of mental life. The following references will introduce the reader to the literature of this subject.

(*a*) *General Treatments.*

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(*6*) *The Question of Public School Supervision.* If the teaching of the Bible as literature or as history in state schools tends to secularize it, will the teaching of the Bible in church schools for the purpose of preparing students to pass an examination set by teachers in the state schools tend also to secularize it? Dr. W. E. Gardner in *Church Ideals in Education,* pp. 231-2, raises two very pertinent questions: "1. Does not the giving of credit by the school tend to control the content of religious education within certain narrow limits (as for instance the historical and literary features of the Bible), and thus seriously cramp its outlook? 2. Is not the involving of religious education with any sort of credit from an outside institution a dangerous mixture of motives?"

These questions must be answered in the

affirmative. But can we not have a recognition of the academic values of the church school without mixing motives, limiting scope of subject matter or secularizing our curriculum? It seems to the writer that the Colorado Plan suggests the way out. By creating a system of church schools, standardizing methods and courses so that they are all worthy of credit, and organizing a State Board of Religious Education similar to the State Board of Education, there will be little difficulty in arranging for an exchange of grades between the two systems. Just now the church school is very much in need of academic ideals which she can get from the public schools but *the church school must develop its own system and treat with the public schools on terms of absolute equality.*

In another chapter attention will be called to the fact that our public high schools are suffering from the influence of outside standardization boards. Local high schools prepare students for college rather than for life because the colleges fix the standards of college entrance. High schools throughout the country are trying to escape from the intolerable bondage of college control. (See Mooney, W. B., The Relation of Secondary Schools to Higher Schools in the United States, in *Pedagogical Seminary,* 23: 3, pp. 387-417, September, 1916.) Church schools should hesitate before forming an alliance with a system of standardization which has so many

clearly recognized faults. Church schools will do well to profit by the experience of the public schools and develop a system of supervision free from the abuses which attach to the public school system.

It will also be pointed out that it is the church college and not the state college which should be consulted when it is desired to relate the work of the local church school to institutions of higher learning. (See Chapter V.)

If the church school offers its academic credits to the colleges through the high schools the amount of such credit will be limited to one unit or two semester hours, which is the usual number of credits allowed for work done outside of the public school. If the church school offers its credits to the college direct it can claim a larger number of credits. Colleges accept for entrance eight semester credits in foreign language; five, in mathematics; eight, in English; six, in history; eight, in science; four, in music; two, in pedagogy; two, in elementary psychology, etc. The list includes domestic science, bookkeeping, shorthand, manual training and elementary agriculture.

Of the thirty-two semester hours, a definite number are required and others are free electives. These free electives vary with different colleges. The following are typical of the most progressive institutions:

Leland Stanford, Jr., University—practically all courses elective.

Clark College and University—practically all courses elective.

University of Chicago—twelve semester hours.

University of Iowa—six and one-half semester hours.

Northwestern University—seven semester hours.

University of Wisconsin—eight semester hours.

University of Illinois—nine semester hours.

University of Missouri—nine semester hours.

University of North Dakota—eleven semester hours.

University of Michigan—seven semester hours.

Pennsylvania College—nine and one-half semester hours.

University of Pittsburgh—nine semester hours.

University of Vermont—nine semester hours.

University of Florida—eight semester hours.

Ohio State University—seven semester hours.

DePauw University—six and one-half semester hours.

In view of the large number of free electives available and the common custom of allowing from six to eight semester hour

credits in such subjects as language, history and science it would seem that so essential a subject as religion should be granted from four to six hours out of the thirty-two possible entrance credits. If church colleges would frankly state the number of Biblical credits they would accept for entrance and become active in encouraging local church schools in doing a grade of work worthy of credit there would be little need of asking the public schools to evaluate Biblical credits or to try to standardize any form of religious teaching.

If a student could enter a church college with twenty-two or twenty-four credits earned in the public high school and six or eight credits earned in a local church school it would soon be possible for the local public school to accept the six or eight credits from the local church school towards public school graduation just as they would accept credits from another public school. The recognition of Biblical courses in local churches by church colleges would standardize these courses and quickly solve the problem of the free exchange of credits between the high schools and local church schools, and make it possible for the rank and file of the high school students to carry credit courses in week day and Sunday sessions of the church school without adding to the present study schedules of the students. One has but to read the Religious Education Association Committee's report on the relation of Bible study in secondary schools and

colleges to be convinced that church colleges have not been interested in the standardizing of Biblical courses in the preparatory schools. The Committee meekly asks the church colleges to put the Bible on a level with domestic science, manual training, shorthand and bookkeeping and grant it one unit, or two semester hours of credit for one year. The Committee is too modest. It should ask, not for what it thinks an unfriendly institution might grant, but for the amount of credit which Bible study rightly deserves. (See Final Report of the Committee on the Relation of Bible Study in Secondary Schools and Colleges, in *Religious Education,* 12: 2, pp. 136-139, April, 1917.) *If the church wants academic credit for secondary work in religion let it go to the church college for it instead of the public high school.*

(7) *The Time Schedule.* A place must be made in the daily program of the child for religious instruction. The public school child's day is already over full. Teachers of subjects having their eye on college entrance requirements are already adding from three to five hours of home study to the child's school day. To ask the child to add another subject requiring home preparation of lessons will bring protest from the child and his parents.

The present public school practice of assigning home work to students has recently been surveyed by Leonard V. Koos, of the University of Washington. In the light of the

present facts he proposes the following as a tentative standard for the guidance of future practice:

"The assignments of extra classroom work in each of the several study-subjects should be so adjusted that for the average student during his first high school year it will require for preparation the equivalent of the usual forty or forty-five minute recitation period or slightly more, but it should not generally reach or exceed during the first year a full hour. Appropriate to the increasing maturity and capacity of the student, by the time he reaches the fourth year of the traditional high school, this amount of extra classroom preparation should be increased by an approximate fifty per cent, thus making the preparation in the last year range between sixty and ninety minutes, but not often touching or exceeding the maximum. As the most common lengths of class period in high schools are forty and forty-five minutes, conforming to this tentative standard will mean an average total daily time investment of from eighty to one hundred minutes per subject in the first year of the high school up to one hundred to a maximum of one hundred and thirty-five minutes in the last year." (See Koos, L. V., Administering the Time Factor in the High School. In *Educational Administration and Supervision,* 3: 3, pp. 150-158, March, 1917.)

Carrying the minimum of four subjects with such a schedule as this, the child would need

all his additional time for recreation and physical exercise. There would be scant time for music, art and religion. The time has come to insist: (1) that the community and not the college shall determine the amount of the child's time which the high school can command—and the church should be an active factor in the community; (2) that every child must be given an opportunity for religious instruction without being overburdened physically or mentally and without suffering academic disadvantage. If these conditions can be brought about by means of a satisfactory exchange of credits as indicated in the foregoing discussion, all well and good; but if not, then *the public high school must reduce the amount of its claims upon the child.* It is well for the public school to recognize that it is not the only educational institution in the community. The church schools are also community schools. The community behind both systems of schools must be the final arbiter in adjusting the time schedule in such a manner as to safeguard the child's highest physical, mental and religious needs.

3. Week Day Religious Schools

No education is complete which ignores the religious element. The religious element cannot be furnished by our public school system. Utilize it and standardize it as you may, the Sunday session of the church school will not furnish an adequate religious education for

our people. These three propositions, if accepted, force us to a fourth proposition, namely, the church must have a share of the week days for religious education. Two plans have been proposed as means of carrying this fourth proposition into effect, and the Malden Council of Religious Education is developing a third plan.

a. The Wenner Plan.

This plan was proposed by Rev. George W. Wenner of New York City. It grew out of years of experience with his own week day parish school. The plan provides that the public schools be closed every Wednesday afternoon, leaving the children free for religious education at that time. Dr. Wenner insists that the Sunday schools are inadequate, that it is not right to use more of the day of rest for school purpose, that the pastor's sermons cannot supplement the deficiencies of the present church school, and that the plan proposed by him has worked successfully in other countries. It is clear that this is an adaptation of the French system to American conditions. Note the following quotations: "That the French law regarding religious instruction was not anti-religious is evident from the fact that the law distinctly states that the schools shall be closed Sundays and Thursdays so that the children may, if their parents wish, receive religious instruction in churches. All the children of the parochial schools and a large part of those from the

common schools attend the Catholic Sunday and Thursday schools where at least for a part of the year they study the catechism. The Protestants have about 70,000 children in their Sunday and Thursday schools." Bracq, Jean C., Moral and Religious Instruction in France, *Educational Review,* 23, 325-37, April, 1902.

"The Protestant churches have adopted methods to supplement the education given in the state schools. In addition to the Sunday schools they have organized a large number of *écoles du jeudi,* the whole Thursday holiday, which corresponds in French schools to our Saturday, being thus used to provide voluntary religious classes, mostly attended by Protestants, but in a number of cases also by other children. Many strong Protestants are now throwing their energies into the creation and aiding of these Thursday schools." Harvey, T. Edmund, Moral Instruction in France, In *Moral Instruction and Training in Schools,* ed. M. E. Sadler, Vol. 2, pp. 70-84.

The resolution of the Federal Council of Churches endorsing this plan contained the following interesting sentence: "That the allotment of 8 per cent of the school time for religion would not be an immoderate allowance."

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b. The Gary Plan.

(*1*) *The Gary Public Schools:* Dean Burris in his report on the Gary School system published by the U. S. Bureau of Education says the Gary Schools are significant because they are using all the educational opportunities of the city, all the time, for all the people, and in a way which reveals to young and old that what they are doing is worth while. The school has tried to find its place in a community program for child welfare. It relates itself to public playgrounds, libraries, civic centers, art galleries, museums, private teachers of music, and art, and to the churches. We are not concerned here with the pragmatic educational philosophy which underlies the educational program at Gary, or with the utilitarian and materialistic emphasis which this philosophy involves. We are concerned only with the time schedule of this school and its relation to other educational agencies of the community—the church in particular.

The Gary Schools are so organized that two schools occupy the same building. While

one school is using the classrooms the other school is using the playgrounds. The following diagram shows how eight classes could be accommodated in a four-room building:

PLAN OF OPERATION FOR FOUR DEPARTMENTS

TIME	Dept. 1 Language, Mathematics, History and Geography	Dept. 2 Science, Manual Training, Drawing and Music	Dept. 3 Auditorium (Mass Instruction)	Dept. 4 Physical Training, Play, Application
8 : 15– 9 : 15	A	B	—	C D
9 : 15–10 : 15	B	A	C	D
10 : 15–11 : 15	C	D	A	B
11 : 15–12 : 15 Luncheon	D	C	—	—
12 : 15– 1 : 30 Luncheon	A	B	—	—
1 : 30– 2 : 30	B	A	D	C
2 : 30– 3 : 30	C	D	B	A
3 : 30– 4 : 30	D	C	—	A B

Observe that only four regular schoolrooms are required for these eight classes. While these four classrooms are occupied by four classes engaged in the regular studies, four other classes are accommodated by other parts of the school plant devoted to the special activities. The school day of eight and one-fourth hours is divided as follows:

1. History, geography, English, mathematics — 2 hours
2. Manual training, science, drawing and music — 2 hours
3. Auditorium exercises for mass instruction — 1 hour
4. Play, physical training and free activities — 2 hours
5. For luncheon — 1 1-4 hours

While the school provides for the child for eight and one-fourth hours, the actual school study period is not longer than the ordinary school program. The six play periods are free time which will either be spent at the school under direction of teachers, or at home, in libraries or in church schools as the parents may direct. In the above program, the children do not all do the same thing at the same time. They come to school in relays, some early, some late. There is a group at work, a group at home, and a group at play all the time and the groups shift each hour. This shifting makes it possible for groups of different grades to be in the church school at different hours of the school day.

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Burris, W. P., *The Public School System of Gary, Indiana*, Bulletin No. 591, U. S. Bureau of Education. Wirt, W. A., The Place of the Public School in a Community Program for Child Welfare, *The Child*, Vol. I, pp. 11–15, July, 1912. Zueblin, Charles, Gary School System, in the *American Municipal Progress*, pp. 207–210. Gary Plan, *School and Society*, Vol. 3, pp. 198–199, February 5, 1916.

(*2*) ***The Gary Week Day Religious Schools:*** There is no vital connection between the Gary public schools and the week day religious schools. The churches have simply taken advantage of the time schedule of the public schools for purposes of religious instruction during the child's free time within the school day. The educational leaders of the various religious bodies were quick to seize

this opportunity for a laboratory experiment in week day religious instruction. Since the fall of 1914 eight churches, in addition to the Catholic and Lutheran churches that already had week day instruction, have launched experiments in this field. These churches are Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, Protestant Episcopal, Jewish (Orthodox), and Jewish Reformed. These churches have equipped schoolrooms in the church buildings, trained teachers have been engaged, and all things considered the results have been very satisfactory. The teachers were at work in a new field, with little curriculum material at hand, and little expert supervision. The results of two years of trial in these eight schools are set forth in an admirable survey by Rev. Arlo A. Brown. This survey should be studied by all who are interested in the Gary experiment.

In the old-time country school one teacher taught all day covering all grades and all the subjects. Under the Gary Plan one church school teacher teaches all day covering all grades (at successive hours) and only one general subject—religion, though it may include Biblical history, geography, literature, missions, sacred music, doctrine, etc.

To show how the church school program fits into the program of the public school the following schedule of one of the Gary church schools is reproduced:

PROGRAM OF CHURCH WEEK DAY SCHOOL

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
			Glen Park School*		
8.15	....	6, 7, 8,	....	....	6, 7, 8
9.15	3, 4	....	5, 6	3, 4	....
10.15	1, 2	3, 4	3	1, 2	3, 4
1.15	1, 2, 3	5	1, 2	1, 2, 3	5
2.15	5, 6	6, 7	7, 8	5, 6	6, 7
3.15	....	....	4, 5	....	....

This schedule shows how the six play or application periods of the public school schedule are used for church school purposes.

To show the daily program of children of various ages, the following schedules are adapted from a report on the Gary Plan prepared by Rev. W. E. Gardner and published by the General Board of Religious Education.

Daily Schedule of "James," about Eight Years Old

8:15 Music and Story Telling.
9:15 Regular Work.
10:15 Religious Instruction three times a week.
11:15 Luncheon.
12:15 Drawing.
1:15 Regular Work.
2:15 Play.
3:15 Auditorium.

*Four days each week the teacher was at a church centrally located; on Wednesdays he taught in a suburban church.

Daily Schedule of "Jane," about Ten Years Old

8:15 Auditorium.
9:15 Religious Instruction two times a week.
10:15 Regular Work.
11:15 Application.
12:15 Lunch.
1:15 Play.
2:15 Regular Work.
3:15 Sewing.

Daily Schedule of "John," about Twelve Years Old

8:15 Religious Instruction two times a week.
9:15 Play.
10:15 English or Reading.
11:15 Shop.
12:15 Luncheon.
1:15 Auditorium.
2:15 History and Geography.
3:15 Arithmetic.

These pupils' schedules show that only twice or thrice each week are children excused for religious instruction. Other days they go to the playground during those periods.

The Gary week day religious school did not grow up from the community. It was imposed from the outside. Denominational boards furnished funds, leadership and prac-

tically everything but the church buildings and the children. In many cases the children were recruited by means of a house to house canvass by the imported teachers and not through local leaders.

No effort was made to create community consciousness in favor of these schools. They have at all times been more popular with the children than with the parents. The church people of Gary have never been aroused on the subject—in some cases they permit the school in the church as long as the Denominational Board will pay the bills, and they will permit their children to go to the church school if they do not want to go any place else. The National Boards have made no community campaigns to create public sentiment to sustain the new enterprise.

No community program has been launched to train lay teachers for the week day religious schools. There is little sense of need among the local teachers and the imported teachers have been unable to launch any cooperative movement for the training of leaders for the church schools of the city.

(See especially Pyatt, C. L., Gary Religious Day School. In *American Home Missionary*, 23 : 6, pp. 548–549, June, 1917.) (Carew Bldg., Cincinnati, Ohio.)

With the foregoing conditions apparent to all who are familiar with the Gary situation, several of the denominations are reducing or entirely withdrawing their financial support,

leaving the infant religious day schools on the doorsteps of unfriendly householders. How the infants will fare during the next few years it is hard to say, but just at the present they are suffering from malnutrition because of parental neglect. Gary offered a rare opportunity for a splendid piece of laboratory work in religious day school problems. Up to date there has been very little educational statesmanship shown in the management of the opportunity. The meager educational results have come from the efforts of faithful teachers laboring under very great handicaps.

From the Gary experience other communities should learn (1) that religious day schools must grow out of the community—they cannot be handed over from the outside ready to run themselves; (2) that a community program for the training of lay teachers must precede and perpetually accompany a program of religious day schools; (3) that public sentiment must be created to sustain religious day schools just as it sustains the public schools. This means years of persistent, well directed agitation, information and public discussion. Machinery to keep the sentiment alive must be created and perpetuated.

The Gary experiments have demonstrated many other things that will be of value to other cities: (1) The week day religious school is practicable; (2) The children will attend a good church school regularly and study as hard as in the public schools; (3) All religious

bodies—Roman Catholic, Jewish and the Protestant denominations will cooperate in a program of week day religious schools such as has been tried at Gary.

(3) *The Extension of the Gary Plan.* The Gary public school plan is being introduced into several of the public schools of New York City. With the coming of this system New York has three different time schedules in its various schools:

1. The Regular Schedule. From 9 A. M. to 3 P. M. Religious instruction possible after 3 P. M.

2. The Ettinger Schedule. The Ettinger plan has been described as a device to secure time for children in overcrowded schools by a schedule of interlocking hours so that groups A and B will alternate at various periods between 8.30 and 4.30. One group will come to school at 8.30 and remain until 2.30, the other group will come at 10.30 and remain until 4.30. Religious instruction is possible before 10.30 and after 2.30 with different groups of children.

3. The Gary Schedule. This schedule, given above, provides six possible periods for religious instruction between 8.15 and 4.30.

With these varied schedules denominational leaders see the opportunity for a wide range of experimental week day religious schools. A number of schools are now in successful operation. For the supervision and promotion of these schools a Protestant Interdenomina-

tional Committee has been organized. This committee consists of twenty-one members representing seven denominations, the New York City Sunday School Association and the New York Federation of Churches. Seventeen of the twenty-one members of this committee are clergymen. This committee proposes to direct the denominations into independent and cooperative programs of week day religious schools. This committee is organized for *recommendation,* not for *action.* It touches denominational leaders; it does not touch nor represent communities, and yet it seeks to do a community task. This sort of interdenominational direction of denominational machinery is the same general type of supervision which the week day religious schools of Gary have had and it is to be feared that the Gary tragedies may be reproduced in our national metropolis.

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New York, *Journal of Education*, 83, pp. 130–131, February 3, 1916. Gardner, W. E., Religious Education in Gary, *Religious Education*, 9 : p. 392, August, 1914. Gary Plan in New York City, *School and Society*, 2, pp. 500–501, October 2, 1915; 2: pp. 925–926, December 25, 1915; 2: 19–20, July 3, 1915. Grady, W. E., Ettinger Plan, *Journal of Education*, 82 : p. 123, August 19, 1915. Hoejke, J. C., Religious Education and the Public Schools, *American School Master*, 8, pp. 449–452, December, 1915. Opportunity for Religious Education of School Children under the Gary Plan, *Current Opinion*, 59: pp. 419–420, December, 1915. Pannkoke, O. H., The Gary Idea in Bible Teaching, *The Christian Herald*, December 22, 1915. Religion in Public Schools, *New Republic*, 5, pp. 33–34, November 13, 1915. Teaching Religion by the Gary Plan, *Literary Digest*, 51, p. 844, October 16, 1915. Zepin, Rabbi George, The Gary Plan, *Religious Education*, 10 : 3, pp. 259–264. New York City Interdenominational Committee on Religious Education; By-laws and Report on Week Day Religious Instruction, C. H. Sears, Secy., 56 Washington Square. Wirt, W. M., The Gary Public Schools and the Churches, *Religious Education*, 11 : 3, pp. 221–226, June, 1916. Wood, Clarence A., Week Day Religious Instruction, *Religious Education*, 12 : 4, pp. 259-265, August, 1917.

Questions and Comments:

1. Does the Gary Plan develop sectarian prejudices? No. See Bradner, Lester, Church Consciousness or Sectarian Jealousy, *Churchman,* January 22, 1915. Also published in pamphlet by General Board of Religious Education, 289 Fourth Avenue, New York City.

2. Does week day religious instruction require a public school time schedule of the Gary or Ettinger types? It does not. See Suter, W. J., *The Demonstration School,* in pam-

phlet published by General Board of Religious Education, New York.

3. Would it be possible for churches of different denominations to operate union schools? See Settle, Myron C., Community Schools of Religion, *Religious Education,* 11: 3, pp. 252-259.

4. What is the attitude of the Jews towards week day religious instruction? See Magnes, J. L., Attitude of Jews towards Week Day Religious Schools, *Religious Education,* 11: 3, pp. 226-230.

The Eastern Council of Reform Rabbis has passed resolutions favoring the introduction of the Gary Plan on the ground that thereby religious instruction would be raised to the dignity of secular education and the otherwise busy child would be given the opportunity and the time for religious schooling. (See *The Jewish Teacher,* 1: 1, p. 63.)

The opposition of the Kehilla, or Jewish Community of New York City to the extension of the Gary Plan of week day religious schools to that city is recorded in the *American Israelite,* December 2, 1915, and answered by Rev. Harry Webb Ferrington, of Gary, Indiana, in the *American Israelite,* of March 30, 1916.

For the attitude of the Jewish people towards the Gary Plan, see Schanfarber, Tobias, The Gary Plan of Week Day Religious Instruction, in *1916 Year Book Cen-*

tral Conference American Rabbis, pp. 456-477.

5. How would the Catholic, Jewish, Protestant programs for week day religious schools differ? For Catholic view see McDevitt, Philip R., *Religious Education,* 11:3, pp. 231-238. For Protestant view see Myer, H. H., *Religious Education,* 11:3, pp. 239-244, June, 1916. For Jewish view see Benderley, S., and Berkson, I. B., *Religious Education,* December, 1916, pp. 526-32.

6. How do religious day schools affect the Sunday schools? As to teachers, see Lindh, Eric I., *Religious Education,* 11:5, pp. 434-439, October, 1916; as to curriculum, see Brown, A. A., *Religious Education,* 11:5, pp. 439-443, October, 1916; as to worship, see Hartshorne, H., *Religious Education,* 11:5, pp. 419-434, October, 1916.

7. Where shall we get teachers for week day religious schools? From seminaries, church colleges and community training schools. See Athearn, W. S., *Religious Education,* 11:3, pp. 245-252, June, 1916.

The Des Moines City Institute for the Training of Religious Teachers is one of the most significant experiments of recent years. In the fall of 1911, a high grade city training school was established at Des Moines, Iowa. This school employed a faculty of twelve teachers. It held weekly sessions, with two recitation periods each week. Standard text-

books were adopted and regular school ideals were maintained. A three-year course of study was outlined. With an average enrolment of 202 for the full six years, the average weekly attendance thirty Monday nights for the full six years has been above 150. Its sixth year is the most prosperous in its history. The plans, ideals and methods of this school are set forth in a manual entitled, *The City Institute for Religious Teachers,* published by the University of Chicago Press. This school is long past the stage of experiment. It offers one solution to the problem of teacher supply for week day religious schools. Over sixty such schools are in successful operation in various sections of the country. The International Sunday School Association has promoted and supervised the operation of these schools. (See leaflet, *Community Training Schools,* International Sunday School Association, Chicago.)

8. Professor Coe's nine questions. In summing up his splendid review of the movement for correlating religious education with public instruction Prof. Geo. A. Coe propounds the following questions which suggest the type of problems which must be answered by any community which attempts a program of week day religious instruction. (See *Religious Education,* 11: 2, pp. 121-122, April, 1916.)

a. Granted that religious education requires special times and seasons for its own

specific uses, what would constitute a satisfactory portion of a week for this purpose in each of the different grades?

b. What part of this desirable amount of time can the churches secure under present conditions, that is, without modification of the program of the public schools?

c. Where modifications of the public school program are desirable, what safeguards of religious liberty and of civic concord should be set up? Is it wise for the public school to make a religious classification of its pupils, and to furnish information such as might be contained in lists of pupils who are supposed to be adherents of the different faiths? Should the public school keep a record of the attendance of its pupils upon religious instruction? If so, what may be done with this record and with pupils who are thereby shown to absent themselves from religious instruction? How, if at all, may notices that concern the church schools be given at public schools? Are any safeguards needed to prevent proselytizing by teachers or by outsiders?

d. Granted that religious education required week day sessions, what should be the specific purpose thereof, and how should the week day work fit into a unified policy for the church school?

e. Granted that present Sunday-school curricula are not adapted in any general way to the demands of such church schools, which of the following would be the best policy for

curriculum making bodies, whether denominational, interdenominational or independent? (1) Plan week day courses as such, entirely independent of Sunday courses? (2) Plan week day studies that shall be supplementary to specific Sunday courses now in use? (3) Plan courses that, being intended for the church school as such, may be expected gradually to supplant mere Sunday-school courses altogether?

f. Granted that religious education is a community problem, what kinds of cooperation are desirable and practicable between Catholics, Protestants and Jews?

g. Granted that Protestant religious education must be conceived in community terms, and that it will require interdenominational week day schools: (1) What principles shall control and unify the administration and supervision; and (2) what sort of week day curriculum will be in demand?

h. How shall a supply of adequately trained teachers be secured?

i. Granted that education should be, ideally, a unified whole, should the unifying and coordinating agency be the state or the churches? Should the state give credits for religious instruction, or should churches give credits for public school studies and training?

9. The Religious Education Association Declaration of Principles. No more fitting conclusions could be drawn from the foregoing survey than the following declaration of prin-

ciples adopted by the Religious Education Association, March 1, 1916.

a. The church and the state are to be regarded as distinct institutions, which, as far as possible, cooperate through the agency of their common constituents in their capacity as individual citizens.

b. All children are entitled to an organic program of education, which shall include adequate facilities, not only for general, but also for religious instruction and training.

c. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions.

d. The work of religious instruction and training should be done by such institutions as the home, the church and the private school, and not by the public school nor in official connection with the public school.

e. The work of religious education must depend for dignity, interest and stimulus upon the recognition of its worth, not merely by public school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges and industries.

f. The success of a program of religious education depends:

(1) Upon the adoption of a schedule which shall include the systematic use of week days

as well as Sundays for religious instruction and training.

(2) Upon more adequate provision for training in the experience of public and private worship, and for the use of worship as an educational force.

(3) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training which shall include all the educational work of the local church, whether such church works independently or in cooperation with other churches.

(4) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

(5) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic cooperation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money, consecrated to the children of the Kingdom.

(6) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

RELIGIOUS EDUCATION

GENERAL REFERENCES ON THE CORRELATION OF CHURCH SCHOOLS AND PUBLIC SCHOOLS:

Commission on Bible Study in Relation to Public Education, *Religious Education*, 11 : 5, pp. 455–58, October, 1916. Coe, G. A., A General View of the Movement for Correlating Religious Education with Public Instruction, *Religious Education*, 11 : 2, pp. 109–122, April, 1916. Cope, H. F., A Bibliography on the Relation of Religious Instruction to Public Education, *Religious Education*, 10 : 6, pp. 613–626, December, 1915. Cope, Henry F., *The Church and the Public School in Religious Education*, Bulletin No. 4, Northern Baptist Convention; also in *Religious Education*, 10 : 566–74, December, 1915. Hogan, W. E., *Plans for Religious Education of Pupils in State Schools*, Bulletin of Board of Education of the M. E. Church South, February, 1915. Kelley, R. L., Week Day Religious Instruction, *Religious Education*, 10 : 540–48, December, 1915. Outline for a Plan of Investigation of Week Day Religious Instruction, *Religious Education*, 11 : 27, February, 1916. Winchester, B. S., *The Churches of the Federal Council and Week Day Religious Instruction.* In Report of the Commission of Christian Education to the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, St. Louis, Missouri, December, 1916, pp. 22–130. This report is printed in Vol. VI of *Library of Christian Cooperation*, Missionary Education Movement, New York. It is also published with an appendix of valuable pamphlets and reprints in a volume entitled, *Religious Education and Democracy*, 1917, Abingdon Press, New York. Wood, Clarence A., *School and College Credit for Outside Bible Study.* 1917. World Book Co., Yonkers, N. Y. Sheridan, H. J., *et al.*, Week Day Religious Instruction. In *The Graded Magazine*, 3 : 6, pp. 369–378, June, 1917. Wyatt, G. S., By What Method May a Church Supply Means of Religious Education to Her Youth Attending High School? In *Bulletin of the Board of Education of Methodist Episcopal Church, South*, 6 : 1, pp. 57–65, May, 1916. Rugh, C. E., *et al.*, *Moral Training in the Public Schools*, 1907, The California Prize Essays, Ginn & Company, Boston. Gardner, W. E., *Church Ideals in Education*, 1916, General Board of Religious Education, 289 Fourth Ave.,

New York City, pp. 227–236. Ensign, F. C., Religious Education and the Public School System, *Religious Education*, 10 : 6, pp. 549–558.

4. The Malden Plan

The citizens of Malden, Mass., have started out to develop a city system of religious education that will parallel its system of public schools and be equally efficient. The direction of this movement in the city is in the hands of one hundred representative citizens who are organized into a Council of Religious Education. This Council, knowing that its work involved the solution of technical educational problems, has secured the services of the faculty of the Department of Religious Education of Boston University, as general directors of the movement.

By a unanimous vote the Council has adopted the following program of work:

1. The development of a community system of religious education.
2. The unification of all child welfare agencies of the city in the interests of the largest efficiency.
3. The supervision of a complete religious census of the city with special references to the religious needs of children and young people.
4. The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based.

5. The study of the recreational and social conditions of the city, the training of local leaders, and the building of a scientific, well-balanced program of work, study and play for the children of the city.

6. The creation of a community consciousness on matters of moral and religious education.

The program of the Malden Council of Religious Education will develop as rapidly as leadership and public sentiment will permit. The plan must grow out of the community's needs, it must be in every sense non-denominational, and each forward step must come as the normal development of a carefully planned and thoroughly representative community program.

The details of this plan are set forth in the following chapter.

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IV. SUMMARY

This chapter has attempted a critical analysis of the various methods which have been

proposed for the religious education of the American people. A few facts stand out very clearly as one concludes this study:

1. There is a profound and widespread interest in religious education.

2. Religious education will not be made a part of the public school curriculum.

3. Some form of correlation must be worked out between the church schools and the public schools.

4. Any scheme of correlation will involve cooperative effort on the part of all the religious forces of the community in order to make the scheme effective.

5. Of the many plans proposed the Malden Plan is the only one which looks at the whole problem in terms of a community system of religious education. The following chapter should be considered as a constructive program developed from the study of the present chapter. It may be said of the plan that it is in successful operation and it seems to stand all the tests of practical application.

CHAPTER III

A COMMUNITY SYSTEM OF RELIGIOUS EDUCATION

OUTLINE OF CHAPTER III

A Community System of Religious Education

I. The Present Emergency

II. Professional Leadership

III. Principles Underlying the Organization

IV. The Basic Organization
   1. The Community Council
   2. The Community Board of Religious Education

V. The Community System of Religious Schools
   1. The Sunday Church Schools
   2. The Week Day Church Schools
   3. The Church Vacation Schools
   4. The Community School of Religious Education

VI. The Community Superintendent of Religious Education
   1. Qualifications
   2. Duties
   3. Authority
   4. Methods of Supervision

VII. First Steps in the Organization of a Community System
   1. Expert Supervision
   2. Community Organization
   3. The Community School for Training Leaders
   4. A Complete System Outlined as Working Model

VIII. Cooperation of Community Systems of Religious Education

IX. Summary

X. References
   (1) On Community Training Schools
   (2) On Supervision of Teaching
   (3) On the Public Schools and Community Welfare
   (4) On Church Schools and Community Welfare
   (5) On Community Music and Pageants

CHAPTER III

A COMMUNITY SYSTEM OF RELIGIOUS EDUCATION

I. THE PRESENT EMERGENCY

As new conditions and problems arise, old organizations must be modified or new organizations must be formed to meet the new needs. This fact is illustrated in the development of the Sunday-school movement in America. From 1780 to 1872 the key word in the Sunday-school world was *organization.* Machinery was set in motion for the organization of Sunday schools in every village and hamlet in America. The American Sunday School Union, just preparing to celebrate its one hundredth anniversary, was the pathfinder of the Sunday-school movement in frontier territory. The time came when it was evident that the Sunday schools needed something besides organization. There were hundreds of dead and dying schools and there was no association prepared to give them life. In 1872 the International Sunday School Association was organized to meet the new needs. There were but two words in its original program, *unification* and *inspiration.* Unification was secured through the uniform Sunday-school

lesson system, which has been in general use since 1872; inspiration was secured through the International Sunday School Convention system. This system provided for an international convention once in three years, an annual state convention in each state, an annual county convention in each county, and a township convention in each township once or twice each year. This great convention system has federated the resources of counties and states; it has been the source of great inspiration to countless thousands of teachers and officers. Its thousands of conventions held annually are still one of the most potent factors in the moral and religious life of America. The fact that these conventions are increasing in size and interest with the passing years indicates their worth. To carry on this convention system, township, city, county and state associations were organized. These organizations served their purpose well, they developed a stereotyped convention machinery which expended its energy in building convention programs, advertising the convention, rounding up delegates, and giving publicity to convention proceedings. These organizations required little more than a president, secretary, and executive committee. The business of the association was transacted in the most democratic manner at the regular conventions, and the officers had little to do save to assemble the next convention. The finances of such associations were provided for by contributions

from schools, convention offerings, and gifts, seldom large, from friends of the organization.

But new problems arose as our country developed. The Sunday schools came to need a type of supervision which the convention system could not give. The old slogans of unification and inspiration gave way to the demand for graded instruction, trained teachers, standardized educational methods. The Religious Education Association was organized in 1903 as champion of the new ideas. Responding to the demand for an enlarged service the International Sunday School Association has added schools of methods to its convention program, special departmental secretaries have been employed to promote the newer methods between conventions, and special schools for teacher training have been established. And now comes the demand for permanent community training-schools, and systems of week day religious schools, involving trained specialists, and greatly increased financial responsibility.

Onto a simple organization created to perpetuate a convention system we have placed the burden of a modern program of religious education. The educational leadership and the financial support have been insufficient for the new tasks. Under the new load the old system has broken down. The modern system of church schools cannot be sustained by the present system of county, city and state associations. As long as the task was limited

to the propagation of the old-time Sunday schools through a convention system the present machinery would serve, but the modern system of church schools, week day religious schools, community training-schools, college and university departments of religious education, etc., demand a more substantial underpinning.

Perhaps the weakest place in the present system is its financial policy. For five years I served on the executive committee of a county Sunday School Association, for an equal number of years I served on the executive committee of a state Sunday School Association. I do not overstate the facts when I say that 80 per cent of all the time spent in the sessions of these committees was devoted to the discussion of our financial deficit. One year I surveyed the condition of the state and provincial associations and found over three-fourths of them unable to extend their educational work because they were financially insolvent. In recent years all sorts of ingenious schemes, devices, and unique financial dodges have been resorted to as a means of raising the money to pay association expenses.

A study of the present situation makes three facts very clear: (1) The present financial distress in Sunday-school association work is largely caused by an attempt to carry the expanded educational program of the twentieth century on the flimsy financial policy of the nineteenth century; (2) that convention

offerings, tour party receipts, assessments from Sunday schools and annual gifts from personal friends of association leaders will not be sufficient to build a great nation-wide system of religious education, adequate to meet the needs of the American people; a bankrupt Sunday-school association cannot do a type of educational work which will command the respect of the American people; a permanent educational program cannot be erected on a transient, temporary financial policy; (3) a new organization must be created which will provide for *high-grade educational leadership* and *adequate financial support.*

This chapter will discuss the characteristics of a community organization which will meet the demands of a modern program of religious education.

II. PROFESSIONAL LEADERSHIP

To meet the demands of the times the church must develop a body of professionally trained religious educators who will give scientific leadership to the work of religious education in local churches and in community-wide programs of religious education. They must not be content to borrow their theories and methods from public education. Much harm has been done the cause of religious education by blindly taking over into this field the educational fads of public school leaders. A few years ago we borrowed the biological concept and tried to throw all the religious experiences

of childhood into the terminology of the biological sciences; later we borrowed the doctrine of sex segregation just as it was being thrown into the public school waste-basket; today we are dropping our borrowed biological imagery and taking in its place the vocabulary of the social sciences as the basis of a social theory of religious education. In methodology we are just now jumping from methods based upon the Herbartian doctrine of interest to the Dewey-McMurray project method of teaching. The modern movement to find objective standards as a basis of measuring public school procedure is being applied without modification to the measurements of spiritual values.

The religious educator must know the last word in secular education, but his laboratory will deal with data which is not apt to be weighed in the laboratory of the secular educator. Those elements in conduct-control which are most fundamental—those motives with which religion deals, are not apt to be given adequate attention by the secular teacher, and any theory of education which emanates from the laboratory of secular education will need the corrective which comes from the larger and more inclusive field of religious education. Secular education is not apt to include the facts of the child's religious life; religious education is forced to recognize the facts with which the public school teacher deals plus the facts which the public school

teacher neglects. Religious education deals with a unified life; secular education is apt to deal with sections of life disassociated from those elements which are most vital in human experience, hence the danger of relying exclusively upon secular education for educational theories; hence the necessity of the church giving religious education the laboratory and research facilities which will enable the religious educator to make invaluable contributions to educational theory. The success of community systems of religious education such as this chapter advocates will demand the establishing of *colleges of religious education* in all sections of the country for the training of men and women who are to have charge of our American system of religious schools, for no untrained leader, even though he have piety and zeal, can successfully direct a community program in which the largest measure of technical skill is demanded. The time has now arrived when church school secretaries, city, county, state, national, denominational and non-denominational, must have thorough professional training based upon broad, general education.

III. PRINCIPLES UNDERLYING THE ORGANIZATION OF A COMMUNITY SYSTEM OF RELIGIOUS EDUCATION

A community system of religious education must rest upon a *permanent, cooperative, religious* organization. These adjectives sug-

gest the principles which are essential to a successful community program of religious education.

1. The Organization Should be Permanent

The element of solidarity and permanence is necessary in an organization which hopes to provide a consistent and constructive educational program for the community. Week day schools and community training-schools demand equipment, buildings and trained leaders. This involves a community policy and financial responsibility. The organization must be financially responsible, and sufficiently permanent to carry out a consistent policy and perpetuate itself even in the face of the criticism which must always attach to a constructive policy. The organization must be as permanent as the city library board, the board of health or the board of directors of the public schools.

2. The Organization Should Provide for the Largest Measure of Community Cooperation

One has only to enumerate the problems involved to be convinced that a community system can only be builded by community cooperation. No one church can adequately care for the religious nurture of its own children, to say nothing of the children of the unchurched members of the community. The resources of all churches must be federated and placed at the disposal of each church. In teacher training, for example, there are types

of specialization required for the departments of the modern church school which cannot be provided economically by the local churches separately. But a community training-school will provide this specialization for all churches. In our public school system the state builds city and state normal colleges to train public school teachers for the various buildings in our city schools just because no school building is equipped with the resources to train the new teachers who are to be called into the service. In like manner the churches must support community colleges of religious education for the training of religious leaders of the community.

Experience in many cities has made it clear that community cooperation is not possible unless *each member of the organization represents the whole community.* Representation by churches, denominations, societies, departments, or districts is certain to result in *special pleaders for vested interests.* Continued harmony is not possible when members of an organization feel that they are representatives of factions or special constituencies. Each member should feel that he represents the religious welfare of all the children of all the people, and he should have no other constituency.

3. The Organization Should Provide for the Largest Measure of Academic Freedom

a. IT MUST BE FREE FROM ECCLESIASTICAL CONTROL.

When the churches of a community have de-

cided to undertake a community task this question is at once raised: *Shall the cooperative work of the churches in religious education be carried on by ecclesiastical federation or shall it be carried on by non-denominational cooperation?* This question suggests two methods of community cooperation: (1) One method is the federation of ecclesiastical machinery. It asserts that community work can best be done by the federation of denominational agencies. The ecclesiastical authorities meet together and determine the items upon which they will permit a community to cooperate. (2) The second method is the non-denominational, democratic association. This method represents all religious elements of the community, but it does not recognize ecclesiastical authority.

The first method federates denominational *creeds;* the second method federates community *needs.* The one seeks the basis of federation in an outside ecclesiastical parliament; the other seeks the basis of federation in a statement of community problems and needs upon which the citizens of a community can agree, without the intervention of an ecclesiastical authority designed to keep denominational consciousness alive.

A community program of religious education involves professional and academic questions which do not concern community evangelism, church publicity, and other phases of church federation. The school deals with the

problems of the immature mind; it is set to a task of discipline. Its programs and its methods must be free from all partisan interference. In the curriculum, methods, textbooks, etc., the school must be beyond the reach of ecclesiastical or secretarial interference. The colleges of the country are just now fighting themselves free from this type of control. The yoke which they are breaking from their necks in the interests of academic freedom is being welded onto the religious education agencies of the local churches in the interests of denominational prestige. And in many cases the men who have taken advantage of the Carnegie Foundation as a means of breaking away from the ecclesiastical control of denominational colleges are the very men who are hammering the rivets which are expected to hold a denominational yoke on the schools in local churches and communities. If there is need of academic freedom in the administration of church colleges there is even greater need of such freedom in those church schools which deal with students much more immature than those who find their way to church colleges. Partisan politics always works havoc with the efficiency of our public schools; denominational partisanship would be equally disastrous to a community system of religious education.

I am convinced that community work in the field of religious education cannot be done

with denominational machinery. Community programs must grow out of a community's needs. *The presence of a denominational consciousness will always dispel a community consciousness, and without a community consciousness no community problem can be solved.*

b. It Must Be Free from Commercial Control.

Drastic legislation has been necessary to protect the public schools from the influence of schoolbook and school-supply companies. Publishers' agents are not permitted to sit on boards of education. It is unfortunately true, however, that most of the text-books now in use in the church schools are determined by denominational publishing agents and schools cannot adopt other books without jeopardizing their denominational standing. The practice of attaching missionary and benevolent agencies to the publishing interest of many denominations leads to the constant exploitation of childhood in behalf of very worthy causes.

The educator must protest in the interest of childhood. This recognized defect in the local church school must not be allowed to carry over into the community schools. The community boards must be so organized as to be free from all commercial influence. The leaders in a community program must be free to adopt text-books solely upon their merit and with no reference to the publisher's imprint.

The religious educator demands absolute

academic freedom and he has little confidence in any type of organization which permits either commercial or ecclesiastical control.

4. The Organization Must Provide for a Vital Connection with the Religious Life of the Community

The organization will draw its life from the churches, and it must turn back into the churches lives enriched and trained for enlarged service through the local churches. An organization which has for its object the building of a community system of religious education must be surcharged with holy zeal. A non-religious organization will not be competent to direct the religious training of children. While it should be free from institutional, ecclesiastical or commercial control *a community system of religious education must be dominated and controlled by men and women of the most profound religious experience.*

IV. THE BASIC ORGANIZATION OF COMMUNITY RELIGIOUS EDUCATION

A community system of religious education must have behind it a relatively large, representative and intelligent body of citizens who assume community responsibility for a program of religious education and a smaller body selected to execute the will of the larger body. These two bodies are usually known as the Community Council of Religious Education and the Community Board of Religious Education.

1. *The Community Council of Religious Education*

This is the large, responsible body which determines the policies of the community towards religious education. It is composed of one hundred or more representative citizens, including ministers, church school superintendents, leading laymen of the community and additional members representing the educational, civic and religious interests of the community.

a. Types of Organization

There are two types of organization which have been found serviceable for different communities: .

(*1*) *The unincorporated, voluntary association.* This association elects its president and secretary and appoints its committees, following the parliamentary rules usual in deliberative assemblies. When this form of organization is used the Council becomes merely an advisory body and the burden of the responsibility is shifted to the community board of religious education. This is the usual form of organization during the initial stages of a community program, but when a community school system begins to develop, the responsibility shifts from the board to the Council, and more definite articles of organization are required.

(*2*) *A legally incorporated body.* An asso-

ciation which undertakes to conduct a community system of education should incorporate under the laws of the state as an educational institution. This insures permanency, legal protection and community confidence. The by-laws of the corporation will vary with different communities. Years of experience will be necessary to determine the best form of organization. Communities must patiently experiment until the best method has been found. Enough experience has already accumulated to justify the four principles enumerated in Section III above. After very careful consideration the committee on permanent organization of the Malden Council of Religious Education felt that permanency, community cooperation, academic freedom and vital contact with the religious life of the city would be best assured through the following By-laws, which are now in successful operation.

b. By-Laws of the Malden Council of Religious Education

NAME

The name of this corporation is the Malden Council of Religious Education.

MEMBERSHIP

Any person may become a member of this corporation by a majority vote of those present at any meeting of the Board of Directors.

Any member who does not attend at least one meeting of the corporation during any calendar year shall forfeit his or her membership upon a majority vote of those present at any meeting of the Board of Directors.

MEETINGS

The Annual Meeting shall be held in the month of May at the call of the Board of Directors.

Other meetings may be called by the president or by a majority of the Board of Directors.

QUORUM

Twenty-one members shall constitute a quorum for the transaction of business. Meetings may be adjourned by less than a quorum.

OFFICERS

There shall be elected by ballot at the annual meeting, a President, a Treasurer, a Clerk, a Board of Directors and a City Board of Religious Education. The President, Treasurer and Clerk shall each serve for one year and until their successors are elected and qualified and shall be ex-officio members of the Board of Directors. Twelve other members of said Board shall be elected at the meeting for the purpose of organization, as follows: four for the term of one year, four for the term of two years, and four for the term of three years. Thereafter, at each annual meeting, there shall

be elected four directors, each to serve for the term of three years and until their successors are elected.

Nine members of the City Board of Religious Education shall be elected at the meeting for the purpose of organization, as follows: Three for one year, three for two years, and three for three years. Thereafter, at each annual meeting, there shall be elected three members of said Board, each to serve for the term of three years and until their successors are elected.

QUALIFICATIONS OF DIRECTORS AND OF MEMBERS OF CITY BOARD OF RELIGIOUS EDUCATION

At least two-thirds of the Directors and at least two-thirds of the City Board of Religious Education shall be elected from the membership of the churches of Malden but not more than four directors nor more than two members of the City Board of Religious Education shall be elected from any single denomination.

POWERS AND DUTIES OF THE DIRECTORS

The Board of Directors shall have the general management and control of the property and business of the corporation and, except as herein otherwise provided, may exercise all the powers and do all such things as may be exercised or done by the corporation, subject, nevertheless, to the provisions of statute, of the charter, or these by-laws.

They shall have power to make and adopt

such rules and regulations for holding meetings of the Board and the transaction of business as shall not be inconsistent with the provisions of statute, of the charter, or these by-laws; they shall have power to appoint and remove such officers and employees as they may deem proper, except such as are elected by the members of the corporation; they shall have power to define and change the powers and duties of the officers and employees, except only such powers and duties as are prescribed by statute, or these by-laws; they shall have power to fix, and from time to time to change, the salaries of officers and employees. They shall have power to adopt a corporate seal and to change and alter the same.

QUORUM OF THE BOARD OF DIRECTORS

Five directors shall constitute a quorum for the transaction of business. In the absence of a quorum, a majority of those present may adjourn the meeting from time to time.

VACANCIES

In the event of the death, resignation or inability to perform the duties of his office of an officer or director, the Board of Directors shall have power to fill such vacancy until the next annual meeting.

DUTIES OF THE TREASURER

The Treasurer shall have the custody, under the direction of the President and the Board

of Directors, of the property and funds of the corporation, and shall perform such duties as are required by law, or shall from time to time be assigned to him. He shall give bond if and when required by the Board of Directors.

DUTIES OF THE CLERK

The Clerk shall keep a record of all meetings of the corporation and of the Board of Directors. He shall give notice of all meetings of the corporation and of said Board and shall perform such other duties as may be assigned to him by the Board of Directors.

POWERS AND DUTIES OF THE CITY BOARD OF RELIGIOUS EDUCATION

This Board shall have the general oversight and direction of the education work of the corporation.

It shall have power to elect its own chairman, to make and adopt, subject to the approval of the Board of Directors, rules for its own government and procedure, to keep records and to cooperate with such educational institutions in Massachusetts as may be interested in furthering the objects of the corporation.

It shall not have authority to bind the corporation on any contract, nor to expend any money of the corporation, except upon the approval of the Board of Directors.

DUTIES MAY BE DELEGATED

In the event of the absence of an officer of the corporation, or any director, or member of the City Board of Religious Education, or for any reason that may seem sufficient to the Directors, the Board of Directors may delegate, for the time being, the powers or duties of any such officer or any other officer or member of the corporation, except where otherwise provided by statute.

RESIGNATION

Any member or officer may resign at any time by written notice addressed to the Board of Directors. The acceptance of a resignation shall not be necessary in order to have it become effective.

AMENDMENTS

These by-laws may be altered, amended, or repealed at any annual or special meeting of the members of the corporation, by a majority vote of those present, provided that notice of the proposed change shall have been given in the notice of said meeting.

c. Duties of a Community Council of Religious Education

The Council of Religious Education should be charged with the following duties:

1. The study of the problems of moral and religious education. The Council must

inform itself before it attempts to inform the community. Under the guidance of the educational expert who is directing the community movement the members of this Council should pursue carefully prepared reading-courses which will enable them to intelligently participate in a community program of religious education. The Malden Leaflets have been prepared as the basis of such a reading course. Every month or two the Council should meet for open forum discussion. Public libraries are glad to provide the books for a community movement of this kind. Magazine articles, pamphlets, reprints, bibliographies may be purchased at a nominal cost and distributed among the members of the Council. A community movement can rise no higher than the intelligent interest of this body of citizens. A director's success will be measured by his ability to *inform and inspire* this kind of community leadership.

2. The creating of a community consciousness on moral and religious education. Having informed itself the Council must now inform the community. This may be done through mass meetings, newspaper publicity, the distribution of pamphlets and books, participation in community pageants, and many other ways which will suggest themselves to a Council which has really set itself to create public sentiment for an important community movement. A community system of religious education must spring up from within the com-

munity; it must come in response to a conscious community need, and it can grow no faster than community sentiment can be developed.

3. The development of a city system of religious education.

4. The direction of community surveys for the purpose of securing the factual basis for the development of the community system of moral and religious education.

d. Relationships

1. To local church schools. The Council has its field of authority within the community; it claims no rights within the local churches. It has no desire to interfere with the doctrines, ideals, methods, text-books, etc., of the local school. These are family, denominational matters, and community specialists will enter this field only upon invitation and then only as counselors and friendly advisers, not as dictators. The services of the community experts will be freely given to all churches asking for help and advice.

2. To public schools. The public schools and the church schools belong to the same community. The Council will seek for the proper division of the child's time between the two systems and use its influence in securing harmonious relations between them.

3. To parochial and synagogue schools. The Council will seek the most harmonious

relations among the schools maintained by all religious bodies. It will strive to remove sources of misunderstanding and bitterness and develop a community confidence which will make *citizenship* synonymous with *brotherhood.*

4. To community welfare movements. The Council will not attempt to take over the duties of community welfare organizations. It will create the public sentiment to sustain community welfare movements; it will furnish a religious motive for social service, and it will develop the ideals which will standardize all social welfare agencies.

e. Finances

The budget of the Council will increase as the system of religious education develops. The following are legitimate sources of revenue for community religious education:

1. Endowment. One public-spirited citizen gave ten million dollars to fight the hookworm in the South. Other millions have been given to advance science and secular education. We have the Rockefeller Foundation, the Russell Sage Foundation, the Carnegie Foundation. Cities are putting endowments behind public libraries and Christian Associations; the state is underwriting secular education with countless billions of dollars. The present situation demands that religious education talk in terms of millions of dollars; in terms of per-

manent endowment. Why not ask some one to put a permanent endowment of ten millions of dollars behind a bureau of research and publicity for the promotion of a national program of religious education? And why not launch campaigns in all the communities of America for the permanent endowment of community programs of religious education?

The state collects inheritance taxes upon the theory that part of every man's accumulation belongs to the community. Every citizen owes something to the religious life of the community in which he lives. It is only proper that those who have prospered largely in a community should give a portion of their property to the perpetuating of the moral and religious influences which have made possible the peaceful pursuit of industry and the enjoyment of the higher and richer values in the realm of the heart and intellect. What greater monument could a man leave to his memory than an endowment which will perpetuate the moral and religious life of the community? Coming generations will call men blessed who have established the foundations of virtue among the people.

2. Church Budget. Increasingly churches are adding to their regular budget the expenses of the local church school. It should become the policy of churches to include in the regular budget of the year a contribution for community religious education.

3. Personal contributions. There are many citizens who will be glad to contribute largely to a thorough-going program of religious education.

4. Tuition fees. Students in the community school of religious education pay an enrolment fee of from two to five dollars each.

2. The Community Board of Religious Education

This Board consists of three, five, seven or nine members, depending upon the size of the community. The Board sustains substantially the same relationship to the Community System of Religious Education that a Board of Education holds to the administration of a system of public schools. This Board will elect a city superintendent of religious education who may also be the director of the community training-school for religious leaders. It will approve the faculty, curriculum, and text-books recommended by the superintendent, formulate suitable rules and regulations for all schools operated by the Board, secure suitable quarters for all schools, and have general supervision over the educational work undertaken by the Community Council of Religious Education. This Board will select its own chairman and secretary. It will make an annual report to the Community Council of Religious Education and submit a detailed requisition for the budget for the ensuing year.

V. THE COMMUNITY SYSTEM OF RELIGIOUS SCHOOLS

The following schools will constitute the system of religious schools for the community:

(*1*) *The Sunday Church Schools.* These schools will be at the heart of the system of religious education for the community. While absolutely under the control of the local church they must be regarded as integral parts of a community's system of religious education. These schools must be raised to the highest degree of efficiency. Their courses of study and programs must be coordinated with those of the week day schools and the Community Training School of Religious Education. All community programs should reenforce and strengthen the schools maintained by the local churches.

For a detailed treatment of the organization and administration of the local church school see my *The Church School* and *Organization and Administration of the Church School,* The Pilgrim Press, Boston.

(*2*) *Week Day Church Schools.* These schools must reenforce the Sunday church schools and be correlated with the curriculum and time schedule of the public schools. There are many problems involved in the development of this system of schools. Their success involves:

1. An adequate supply of trained lay teachers.

2. A curriculum suited to the needs of the various grades and related to the programs of Sunday and public school instruction.

3. An enlightened public sentiment which will insure the necessary moral and financial support, and prevent misunderstandings and partisan controversies.

(*3*) *Church Vacation Schools.* In many communities the vacation may be used for religious training. All church vacation schools operated in a community should be under the direction of the Community Board of Religious Education.

(*4*) *The Community School of Religious Education.* The community school of religious education is a high-grade night college of religious education. It will attempt to do for the training of religious educators what a city or state normal college does for the training of secular teachers. The curriculum of the school will cover all phases of the educational work of the local church and the community. The two distinguishing features of this school are: (*a*) A unified educational program in which all courses will harmonize with an educational policy which the entire faculty is expected to promote; this means supervision and direction of all work by the Community Board of Religious Education and by the director. (*b*) All courses offered by the school will contribute to a community-wide program of religious educa-

tion. All lectures delivered, all literature distributed, and all bulletins issued must contribute to the building of a community ideal which will give common conceptions and unity of purpose so that an adequate system of religious education may be established.

The pupils in this school are expected to work. Regular lessons are assigned and students must study, recite, and pass examinations just as they do in all standard schools. The courses require hard work and much time, but they will make trained teachers. It is not the purpose of this school to offer courses that can be taken without effort by teachers who feel the honor of diplomas, stars, badges or seals. It does offer courses of training that are within the range of the average teacher, but which require time, energy and some money, and whose chief incentive is a desire to become efficient in the teaching service of the church.

A church which contemplates week day religious instruction must come to see that a church which cannot adequately care for children on Sunday has no right to ask for their time on week days. Church schools that are not doing creditable work must not ask the public schools for academic credit until their equipment and their teaching force equals that of the public schools. The request for high school credit for work done in local churches must carry with it assurance that the work is in every way worthy of academic credit. All

these conditions demand thorough-going community programs of teacher training. Teacher training is serious business. Upon its success depends the future of the church. Pastors and church boards must demand trained intelligence on the part of religious teachers. They must be willing to lead their teachers to heroic efforts and financial sacrifices to the end that the children may be nurtured in the knowledge and admonition of the Lord.

It is to aid in this high service that the community school of religious education is established.

(For details of organization, program, curriculum, text-books, etc., see my *The City Institute for Religious Teachers,* University of Chicago Press.)

VI. THE COMMUNITY SUPERINTENDENT OF RELIGIOUS EDUCATION

The development of a community system of religious education demands professional leadership. There are technical educational problems involved which require the highly trained expert. There are also problems of organization and administration which demand the attention of a skilful executive. The city superintendent of public schools is a comparatively new official. His duties are just now being defined, but it is very evident that there must be some officer in whom a multitude of interests center, and around whom a coor-

dinated educational program can be constructed. This same type of service should be done for religious education by a community superintendent of religious education.

(*1*) *Qualifications.* This officer should have unquestioned Christian character, and large sympathies. He should believe in the people and be willing to endure hardships for the sake of the cause he represents. He should have a broad general education, a knowledge of community problems, sociology and psychology. In addition to this training a community superintendent of religious education should have special training in the field of religion, Biblical history and literature, and an extended technical training in the field of religious education. Beyond this he should have rare judgment, tact and executive ability.

(*2*) *Duties.* Among the duties of this officer the following may be enumerated:

1. Directing the development of the community system of religious education, as its executive head.

2. Directing the reading and study of the members of the community system of religious education. This involves the preparation or selection of study material, bibliographies, etc.

3. Directing the Community School of Religious Education. This involves the building of the curriculum, selection, training and supervising of the faculty (See Chapters IV

and V in *The City Institute for Religious Teachers*), and the direction of the studies of the student body. The curriculum must be unified and adapted to the needs of the community. The school must not be a place where all sorts of educational nostrums are vended. The superintendent of the community system of religious education should use the school to meet the community's religious needs, and no one can know better than he and his assistants what product to expect from the community training school.

4. The supervision of week day religious schools operated under the Community Board of Religious Education. This will involve building the courses of study, supervising instruction and relating these schools to the programs of the public schools and the Sunday sessions of the church schools.

5. The coordinating of all religious education agencies of the community. This will involve surveys, and the compilation of facts upon which the Community Council of Religious Education can base a constructive program. Gradually all overlapping and conflicts will be eliminated, and neglected work will be given attention.

6. The supervision of all interschool activities, such as church school athletic leagues, union picnics, etc.

7. The gathering of statistics, and the maintenance of a central office where information of interest to all the church schools may be

had upon application. Uniform records for the community are desirable.

8. The supervision of pageants, festivals and dramas in which the pupils and the community cooperate.

(*3*) *Authority.* The superintendent of religious education should exercise undisputed authority over the schools and activities which are under the direction of the Community Board of Religious Education. He will have only an advisory relationship to the local church schools. Upon invitation he will give direction to the work of local churches. The smaller schools, unable to employ trained directors of religious education, will be able to get expert assistance from the community superintendent. The tactful superintendent will be able to go from church to church as an expert adviser without interfering with denominational authority over the local church. The superintendent of religious education should rank with the community superintendent of public schools. The most harmonious relations should exist between these two educators.

(*4*) *Methods of Supervision.* The superintendent and his assistants (for in large city systems there will be specialized supervision), will use a variety of methods of supervision. The following may be enumerated:

1. The erection of common standards as a basis of inspection and classification.

2. Mass meetings of citizens for discussion of vital community problems, thus creating public sentiment to sustain the advanced methods.

3. Mass meetings of teachers and officers in the religious schools of the community for the purpose of creating common ideals.

4. Group meetings for the discussion of specific topics.

5. Exhibits of the work of the school to create community cooperation.

6. Exhibits for the information of special classes or groups of teachers.

7. Observation work and practice teaching. The students in the training school can observe good teachers under direction, and actual lesson plan writing and practise teaching under supervision can be arranged in the week day schools, and in the various Sunday sessions of the church schools. For this purpose special classes or departments may be developed as demonstration centers. The best talent in the schools of the community may soon be developed into satisfactory leadership for these centers under direction of a trained superintendent.

8. Exemplary classes. Expert teachers may conduct classes in different grades or subjects in the presence of teachers who have been called together to see concrete illustrations of the methods advocated by the superintendent.

9. Personal conference with teachers and officers.

10. The gathering and interpretation of statistics in individual schools and for the community as a whole.

11. The formation of professional associations, such as an Association of Supervising Officers, the Association of Primary Grade Teachers, etc.

12. The stimulation of professional reading.

VII. FIRST STEPS IN THE INAUGURATION OF A COMMUNITY SYSTEM OF RELIGIOUS EDUCATION

There are four elements necessary to the successful launching of a community program of religious education:

(*1*) *Expert supervision.* It is a mistake to begin a movement involving so many technical problems as a community system of education without the guidance of a specialist who is competent to direct the community wisely in its forward-looking program, and who can organize and successfully administer an educational system. This movement requires the leadership of an *educator,* not a promoter, booster or advertising expert.

(*2*) *Community organization.* The second essential is a community organization which sustains the various elements in the community school system as they are developed. This community organization is fundamental. More thought should be given to it than to any other part of the system. The Community Council

and the Community Board of Religious Education discussed in this chapter must be composed of men and women who become the best informed citizens of the community on this subject. The system of religious education cannot grow faster than the community organization develops. The education of the community leadership is an essential part of every community program of religious education.

(*3*) *The community school for training leaders.* No school system can grow without trained leaders. This high-grade night college of religious education must be established at the beginning of the movement. It must not be established, however, without the expert leadership and the community council. Many communities have launched training schools for teachers without community backing and without competent professional guidance, but such ventures have always proved to be unsuccessful. Unless these two elements are provided the third would better not be attempted.

(*4*) *A complete system planned from the beginning.* The leaders of a community movement should see the end from the beginning. In their minds there should be the blue-print of the completed system. This system should develop just as fast as public sentiment can be created to sustain it. Unless the plan is present at the beginning the development may be slow and the whole program may fail because of misdirection.

VIII. COOPERATION OF COMMUNITY SYSTEMS OF RELIGIOUS EDUCATION

When the Malden community system of religious education has been fully established it will parallel the community's system of public schools and be equally efficient. There will be a complete coordination of the two systems of schools, and while under two separate managements, the two systems of schools will provide a unified educational program for the city.

As this system develops and the church creates a *teaching class,* a body of men and women schooled in the special technique of religious education, there will arise the need of associations of religious educators for the discussion of the scientific aspects of this new profession. One of the most effective educational forces in this country is the annual meeting of the Superintendents' section of the National Education Association. Here the public school superintendents meet for the exchange of experiences in the field of school administration. Of similar value would be an annual meeting of the community superintendents of religious education, or an annual meeting of the teachers of special subjects or grades in week day religious schools. There are professional aspects involved in religious education which demand professional associations. Public education demands the National Education Association. The new movement in religious education demands a national associa-

tion in this field also. The association is already at hand. In the Religious Education Association which has pioneered the field for modern methods, we have an association for professional leaders whose aim is "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal, and to keep before the public mind the ideal of Religious Education, and the sense of its need and value." This association is the ideal "open forum" for the religious educator.

For purposes of extension, promotion and economy of administration another type of organization is desirable. Community associations, while preserving their own independence, may be federated into district, state, national and international associations. Independent public school districts are units in county, state and national systems, with county and state superintendents, and a national commissioner of education with a bureau for research and unification. These county, state and national supervisors collect statistics, distribute reports and valuable studies of problems of general interest, seek unity of organization and methods, etc. Religious education also demands its county, district, state, national and international machinery for the very same reasons that the state schools demand similar machinery. Will this type of organization have to be created *de novo* as the new community systems are established, or have we machin-

ery closer at hand which may serve this end? It is my conviction that the machinery of the International Sunday School Association may be made to serve this new movement, provided its leaders frankly champion the modern community program of religious education in its complete outline, and modify the old community organization so that permanent support is assured, and the most modern educational leadership is demanded. By setting itself consciously to the task of organic reconstruction, and by a constructive and fearless educational policy, this association may be saved for service in the new day which is just ahead. There are many recent signs that this readjustment has already begun (See Minutes of the Fourth Meeting of the Executive Committee Meeting of the International Sunday School Association, Chicago, Feb. 14-15, 1917). It may be that this reorganized association may become *The International Association of Church Schools* of the future.

This chapter is concerned with non-denominational community organization of religious education, and consequently does not consider the place of denominational organization of religious education, and its relationship to the local church school.

Malden now has

1. A community council of religious education.

2. A community board of religious education.

3. A community superintendent of religious education.

4. A community school of religious education. This school has a faculty of twelve members and 445 students. It has also about 800 children in training for purposes of demonstrating methods in use in the school. Pageants and festivals are a definite part of the work of this school.

IX. SUMMARY

The present system of organization for cooperative efforts in religious education was designed to meet the needs of an earlier period. It has proved inadequate to meet the needs of the present day. Certain fundamental principles of freedom, permanence and cooperation must be kept in mind in the construction of a new program. A complete community program of religious schools should be projected parallel with the community's system of public schools, and this system of church schools should be perfected as fast as public sentiment can be created to support it. When such community systems of religious education have been erected, they may be united for mutual helpfulness into a national association of church schools.

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CHAPTER IV

THE UNIFICATION OF EDUCATIONAL AGENCIES

OUTLINE OF CHAPTER IV

The Unification of Educational Agencies

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  3. The Sunday School Council of Evangelical Denominations
    a. Organization and Function
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  4. The International Sunday School Lesson Committee
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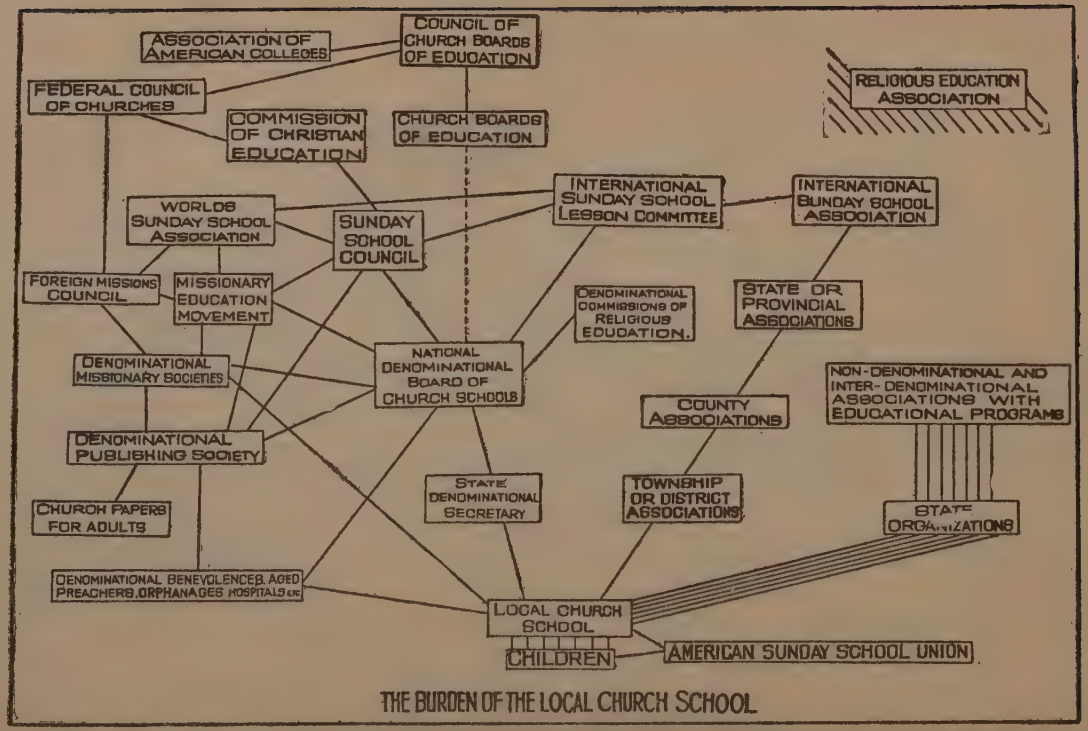

THE BURDEN OF THE LOCAL CHURCH SCHOOL

CHAPTER IV

THE UNIFICATION OF EDUCATIONAL AGENCIES

I. THE PRESENT SITUATION

The presence of many conflicting agencies in the field of religious education shows the profound, widespread and active interest in this important subject. Organizations come into existence in response to specific felt needs. The life of an organization will usually depend upon its ability to serve the purpose for which it was created. In a rapidly developing movement like religious education points of emphasis change, new needs arise, and the organization must modify its methods or give way to a new organization. We have organizations which are just going down behind the western horizon, emblazoned with honors of the days that are past; we have organizations just rising above the eastern skyline with promise of some new service to the world; we have organizations at the zenith of their glory, bearing the burden of a present worth-while task, but we also have organizations which renew their life from year to year, retaining the legacy of rich experience but never losing the prophetic glow of youth.

RELIGIOUS EDUCATION

It is the purpose of this chapter to evaluate briefly the work of the leading organizations in the field of religious education, discuss the problems which have arisen in the stress of the active operation of the various organizations in common territory, and suggest principles which underlie the solution of these problems. It must be understood that all the agencies have made valuable contributions and that they are conducted by men and women of the highest character and motives.

II. AN ANALYSIS OF LEADING ORGANIZATIONS

1. *The American Sunday School Union*—Founded 1824

This organization has for its objects: (a) to establish and maintain Sunday schools in communities that are without churches or regular religious services; (b) to circulate religious and morally uplifting literature wherever it is needed; (c) to stimulate active and systematic cooperation among Christian workers in rural communities; (d) to improve and develop union Sunday schools by training their leaders for more efficient service; (e) to serve as an efficient agency in practical community development. During its century of history this organization has distributed more than ten million dollars' worth of morally sound, instructive literature; organized approximately 120,000 Sunday schools in neglected districts, and carried the Word of

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God in the hands of a living teacher to countless thousands of boys and girls. *The Union establishes union Sunday schools in neglected districts.*

For years there has been a working agreement between the Union and the International Sunday School Association by which the Union devotes its energies to founding and caring for *union* schools and seeks its support from personal subscriptions, and from its own schools; the International Sunday School Association promotes schools already organized and under denominational control, and seeks its support from schools instead of individuals. In recent years the International Sunday School Association has sought its funds from both schools and personal gifts and its representatives have been in disagreement with Union missionaries on this account. Another point of disagreement between the Union and the denominational and interdenominational agencies is on the question of territory. What is neglected territory? It is charged that the missionaries of the Union do not *move on* to a neglected territory, but remain in fertile fields as competitors of denominational agencies. Many of the denominational boards have extension departments for the purpose of organizing denominational schools in new and neglected districts. These Boards are in constant opposition to the Union missionary. There is at the present time a tendency to belittle or

ignore the Union as a vital factor in the religious education of the American people. This is very unfortunate. There are in the United States sixty million unchurched people; there are thousands of communities into which no denominational missionary is going. Until the denominations learn how to do pioneer work collectively and are organized to do it adequately and effectively, they should actively cooperate in the work of the American Sunday School Union.

The work of this Union should be given the widest publicity, its officers and missionaries should be given places on programs and at the council tables of both denominational and interdenominational agencies. Publicity and friendly council will secure the most cordial relationships between the Union and other organizations in this field.

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2. *The International Sunday School Association*—Founded 1872

a. ORGANIZATION.

The International Sunday School Association is an interdenominational voluntary association of Sunday-school workers. Its

constituency is from every denomination of Evangelical Christianity, but solely on a voluntary basis. This association covers the North American continent and includes the West India islands. It does its work through a system of auxiliary Sunday-school associations: state, provincial, county, district, township or city. These associations are voluntary and autonomous in character. There are 63 state and provincial associations; 2,592 county associations; approximately 10,000 township associations, and many flourishing city associations. These associations employ over 300 paid workers on full time and command the services of 267,307 other workers without remuneration. These associations hold annually about 21,000 conventions with an attendance of from four to five million Sunday-school workers.

The Sunday School Association Convention is the sole source of authority in all association matters. These conventions are delegate bodies. Any local church school has the right to send its delegates to the township, county, state or provincial conventions. State or provincial associations send their delegates to the International Convention. The final authority for all action in the International Sunday School Association rests in the International Convention. Between conventions the authority is vested in the International Executive Committee, which is elected by the International Convention from

nominations made by the state and provincial associations. Between sessions of the International Executive Committee the direction of the International Sunday School Association is in the hands of a Board of Trustees elected by the International Executive Committee from their own number. Between January 31, 1907, and the Chicago Convention, June 23-30, 1914, the International Sunday School Association was a closed corporation, being under the absolute control of a self-perpetuating Board of Trustees. During its entire history, except this seven-year period of autocracy, the International Sunday School Association has been a purely democratic organization.

The work of the International Sunday School Association is administered by three departments working under the direction of a general secretary. These departments are: (1) the Field Department, which has the direction of the promotion of all association plans and policies; (2) the Department of Education, which is responsible for the educational policies of the Association, and (3) the Business Department, which is responsible for the office administration and financial plans under the direction of the Board of Trustees.

b. Objects.

The International Sunday School Association has defined its objects as follows:

UNIFICATION

1. To promote the educational and evangelistic interest of Sunday-school work everywhere within its field.

2. To cooperate with all agencies and forces that have for their aim the development of the Sunday-school life of the North American continent.

3. To be a common rallying organization for the Sunday-school workers of all evangelical denominations and thus foster the unified spirit of the Kingdom of Christ.

4. To especially direct and stimulate community or inter-Sunday-school work for the help and encouragement of local Sunday-school workers along educational lines in both principle and method.

These objects are attained through the following activities:

a. Sunday School Conventions.
b. Sunday School Institutes.
c. Schools of Principles and Methods.
d. Community Schools of Religious Education.
e. International Training-School for Secretaries and Field Workers.
f. International Older Boys' and Older Girls' Camp Conferences.
g. Graded Unions.
h. Sunday School Superintendents' Unions.
i. Organized Adult Bible Class Federations.

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j. Older Boys' and Older Girls' Sunday-school Conferences.

k. Older Boys' and Older Girls' Inter-Sunday-school Councils.

l. The Home Visitation Movement.

m. Work among Negroes.

n. The International Lesson Committee.

o. Special Campaigns.

p. General Supervision and Coordination of Auxiliary Associations.

q. Promotion of Denominational Standards.

Every church school accredited to a religious denomination has two relationships,—one—a *family* relationship—to the denomination; the other—a *territorial* relationship—to the community. The International Sunday School Association claims as its specific function the direction of all community relationships. It disavows any claim to authority within the local school. The 1911 International Convention defined the Association's relation to the denominations as follows:

"The International Association, in short, disclaims the role of either master or servant to the denominations, or as having in itself any authority whatever over the denominations. Whenever the door of Sunday-school service is open to the International Association or its auxiliaries, these Associations will gladly enter and serve as the denominations severally or collectively may desire, and in

turn will gratefully receive from the denominations like service and support, but it will thus cooperate and serve the denominations only as ally and friend, not as master or mere servant. The best service the International Association can render to the denominations is when it helps the denomination to do its own work effectively through its own (International) agencies, and as such steadfast and serviceable ally the International Association may confidently claim and receive the cordial support of the denominations." (See *Report of International Convention,* 1911.)

c. Critical Analysis.

Recognizing a glorious history and appreciating the present strength of this great institution, the educator seeks to evaluate this organization with reference to the future. He asks, "Is the International Sunday School Association capable of leadership in the new day which is just ahead?" We must frankly admit that there are many serious minded educators who are answering this question in the negative. There are three outstanding reasons for this negative answer:

1. It is an ultraconservative organization which adopts new ideas slowly. Its forward steps are often forced by discontent within the ranks, rather than by the ideals of its leaders. The graded lesson controversy is in point here. This association is not noted for constructive educational leadership. It makes progress usually by a process of com-

promise with more progressive agencies. Progressive men within its ranks have despaired of realizing their ideals within the Association and withdrawn to form new and competing organizations. In an attempt to keep the whole army together the leaders have developed the technique of organization to high perfection, but they have often lost sight of the ideals and purposes for which the army was organized. The facts compel us to admit that the International Sunday School Association is a conservative body which has at times moved forward under protest.

2. It has an outworn financial policy which is incompetent to carry the educational program of the future. (See Chapter III, pp. 143-147, 180.)

3. It has not convinced the country that it has educational vision. Its name is not synonymous with sound educational theory. It has glorified the practical and ignored sound theory. It has federated, popularized and exploited the things it *found,* not the things which it *produced.* Often it has given currency to things which were good; often it has been the vender of cheap, educational nostrums. The educational head has been well equipped with sensory and motor nerves, so that a movement in one section of the International field could be quickly distributed to the entire field. Its centers of reflex action have been perfect but there has been

no center for reflection, analysis, reorganization and interpretation. Things went out as they came in. The North Dakota plan for public school credit for Bible Study under church auspices appeared on the horizon. Instantly, the International Association spread the movement to the ends of the continent and today twenty-three states have instituted some form of academic credit based on this plan. But we are now beginning to ask, "Does the church want or need public school credit for Bible study? Is this the best way to promote Bible study?" We are doing our thinking after we have acted. This method is typical of the educational department of the International Sunday School Association. The reason is that this Association has been organized for propaganda, but it has not been organized for reflection, research or constructive educational procedure. Its educational committee has been composed of competent educators who were without power to inaugurate an educational program; the committee has seldom had a formal meeting, and no one on the committee has taken his appointment as an opportunity to render an educational service to the country. A few attempts found their way into the waste-basket of the Executive Committee without serious consideration. No provision has been made for the expenses of the committee for attending its sessions. It is evident that capable educators will not bear their own ex-

penses to attend committee meetings for the purpose of formulating policies which would be ignored by an ultraconservative Executive Committee. In short, the International Sunday School Association has not taken its educational department seriously.

Over against these three adverse criticisms we must enumerate some of the virtues of this Association.

1. It is free from commercial attachments. No publishing interests or other vested interests can control its educational policy.

2. It is free from ecclesiastical control. The International Sunday School Association affords religious educators unlimited academic freedom, without which there can be no real progress.

3. Being an interdenominational, voluntary, democratic association it can meet the demands of community leadership as no other agency can. In Chapter III of this volume emphasis was placed on the statement that community work can not be effectively done with denominational machinery.

Despite all its shortcomings the International Sunday School Association has those fundamental principles without which no educational leadership would be possible. If it should go out of existence today the educators of the country would demand the creation of a new association with its essential features unchanged. There is, at present, no other as-

sociation which could do its work. This organization needs:

(1) To recast its financial policy.

(2) To modify its plan of community organization after the manner suggested on pages 149-162 in order to meet the demands of a modern community system of religious education.

(3) To dignify its educational department by (a) granting it large liberty in planning and executing educational policies; (b) providing for the expenses of an able educational committee; (c) providing a salary which will command the services of the most outstanding educator of the continent as educational secretary; (d) providing for a central bureau of research which shall be comparable to the United States Bureau of Education.

There are evidences that progress has already been made towards such a reorganization of this association as will challenge the respect and support of the best minds of the American continent. The officers who are working from within to bring about these needed changes should be reenforced and supported by all the religious forces of the continent.

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Pilgrim Press, Boston, pp. 91–101. Brown, M. C., *Sunday School Movements in America.* 1901. Revell, New York, pp. 77–113.

3. *The Sunday School Council of Evangelical Denominations*—Founded 1910

a. Organization and Function.

Very early in the development of the Sunday-school movement in America the various religious denominations made provision for the oversight of the religious nurture of their children. Some denominations placed their schools in charge of their publishing societies; others attached them to home missionary organizations, and others created separate Sunday-school boards. At the present time nearly all of the religious bodies have strong Sunday-school organizations involving the publishing interests, the missionary interests and the educational interests, usually in some type of affiliation but often as organically separate boards working in harmony or in discord as shifting interests and ideals may determine. In 1910 denominational educational boards and publishing societies organized the Sunday School Council of Evangelical Denominations.

The preamble of this organization reads as follows:

"Recognizing the responsibility of each denomination, through its properly constituted Sunday-school authorities, to direct its own Sunday-school work, and believing

that much Sunday-school effort is common work, therefore, for the sake of economy, educational betterment, and Christian brotherhood, we organize ourselves into a body under the following constitution." The stated objects of the organization are to advance the Sunday-school interests of the cooperating denominations by (1) conferring together in matters of common interest; (2) giving expression to common views and decisions, and (3) cooperative action on matters concerning educational, editorial, missionary, and publishing activities.

The membership of the Council consists of the following representatives of the official Sunday-school boards, societies, or committees appointed by general assemblies, conferences, conventions, or councils of evangelical denominations in the United States or Canada: (1) The general, executive, and departmental secretaries or superintendents. (2) Editors of denominational Sunday-school literature and their editorial assistants. (3) Denominational publishing agents and their assistants. (4) Any of the cooperating boards or bodies may, if they choose, appoint one additional representative. There are about thirty cooperative bodies.

The Council does its work in three sections: Editorial, Educational and Extension, and Publication. Actions taken by the sections, to become binding, must be ratified by the entire body. There are five standing com-

mittees: Executive, Membership, Finance, Courses of Study, Reference and Council.

Being a voluntary association of denominational officials the Council does not claim to be a legislative body. Its actions are not binding upon any denominational publishing house or board, unless these denominational agencies choose to respect the findings of the Council.

During its brief history the Council has become a very effective and aggressive agency. It has undertaken to cover the entire field of religious education. In so doing it has duplicated the work of many other educational agencies. Its principle of denominational autonomy and responsibility in the educational work of the several religious bodies, and equal or joint denominational responsibility for inter-church work, both local and general, has left no place for a non-denominational or interdenominational, non-ecclesiastical organization.

The attitude of the Council towards interdenominational agencies is clearly set forth in the following excerpt from the very able report of the former secretary, Dr. H. H. Meyer, at the opening of the Third Annual Meeting of the Council:

"The situation in which we find ourselves, with regard to the International Sunday School Association, appears to me to be just this:

"Every denomination at all equipped and organized for Sunday-school work is awake and disposed to regard its responsibility seriously, and to strengthen its own agencies at every point, from the local school to the denominational supervising board or committee. This does not mean an unwillingness on the part of any denomination to enter heartily into interdenominational Sunday-school work, either in the local or in the general field. *It does mean, however, that the seriousness of the Sunday-school task, with which every denomination is confronted, and responsibility for the fulfilment of which rests upon the denominational Sunday-school leaders, will make it quite impossible for the denominations permanently to cooperate with each other in interdenominational Sunday-school work through the channels offered by an outside, independent organization, in the inner councils of which the responsible denominational Sunday-school executives,* AS SUCH, *have no voice.*

"The principle for which the Sunday School Council stands, and stands as a unit, is that of denominational autonomy in matters of Sunday-school administration and instruction. *The corollary of this principle is that the denominations, as such, cannot conduct their cooperative educational and extension propaganda except through channels over which they have immediate control.* There will always be a broad field of useful-

ness open to independent organizations, *but ultimately, though perhaps gradually, every important department of work, on both the educational and administrative sides, must be taken over by some organization officially constituted by and for the cooperating denominations themselves.*

"It is at this point especially that the larger possibilities of the Council must be of its own making. Let us not, however, deceive ourselves with regard to the present trend of the development of every department of church work in the larger field. This is obviously and most definitely in the direction of direct cooperative denominational control of interdenominational activities.

"The third organization above mentioned—the Religious Education Association—exists primarily for research in the larger religious educational field. It seeks, also, to give the largest possible publicity to the results of the research work in which it is engaged. The results of that work are, therefore, available for use by any and every denominational or other Sunday-school agency desiring to avail itself of the opportunity. There is much research work, however, the data for which must necessarily come from denominational sources, to which this Council has more direct and easy access than any other organization can possibly have. And there are various kinds of information obtainable by this Council from denominational sources, which thus

far no one has attempted to gather in any systematic way, the faithful tabulation of which would, nevertheless, create and inaugurate a new and most valuable type of vital religious educational statistics, directly affecting the work of this Council and of every affiliated denomination." (Italics mine.) (See minutes of the *Third Annual Meeting of the Sunday School Council of Evangelical Denominations,* pp. 30-31. Geo. T. Webb, Secretary, 1701 Chestnut St., Philadelphia.)

b. Critical Analysis.

1. It is a non-democratic, ecclesiastical organization. It has as its corner-stone *the ecclesiastical control of religious education in the American continent.* Two things may be said of this proposition:

a. It will not work. It has been demonstrated over and over again, that interdenominational work in religious education cannot be done with denominational machinery. Official denominational machinery will always carry with it into a cooperative enterprise the elements of suspicion and discord which will sooner or later destroy the entire cooperative program.

b. The schoolmaster has arrived in the field of religious education. Religious education will be professionalized. It will not lose its voluntary workers, but even voluntary workers will come to have professional ideals. The schoolmaster demands academic freedom. Ecclesiastical and creedal bonds will

be broken in the interests of educational and spiritual freedom. The character of the content and not the denominational imprint will determine the lesson helps used. Scientifically trained men and women by the thousands will soon be serving churches and communities as directors of religious education. The presence of the professionally trained educator will before many years completely reorganize every Board now represented in the Sunday School Council. When these reorganized Sunday-school Boards have developed into democratic, professional, educational associations there will hardly be a place for the present Sunday School Council.

2. By the very nature of its membership the Council is not a proper body to prepare lesson courses, teacher training courses, school standards, and to do other technical educational work which it now attempts.

a. No publisher should sit on a board which adopts texts for pupils or teachers. Try as they may they cannot disassociate themselves from the vested interests which they represent.

b. Field secretaries soon see the whole school problem from the side of propaganda. There is a difference between the administrative and the creative educational functions. There is little provision for the creative function in the Council membership.

3. Much of the work outlined for the Council requires laboratory facilities, experimental schools, and a highly specialized technique which the Council does not possess. A body of able, serious-minded, Christian men and women representing the educational interests of the various denominations can accomplish much for their respective constituencies through such an association as the Sunday School Council. It is in its attempt to exceed the limits of a denominational "trade" association and absorb the functions of a professional educational association that it will eventually strike the rock of public disapproval.

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4. *The International Sunday School Lesson Committee*—Reorganized 1914

a. ORGANIZATION.

The present International Sunday School Lesson Committee is composed of forty mem-

bers selected as follows: eight by the International Sunday School Association; eight by the Sunday School Council of Evangelical Denominations and one from each denomination having a denominational lesson committee. The committee contains seventeen editors, twelve professors in colleges, universities or theological seminaries (two of whom are professors of religious education), seven field secretaries, two directors of religious education, one judge, and one pastor.

b. Methods of Work.

The Committee does its work through six sub-committees: (1) Committee on Improved Uniform Lessons; (2) Committee on Graded Lessons; (3) Committee on Adult Lessons; (4) Committee on Missionary Lessons; (5) Committee on Departmental Lessons, and (6) a Committee on Home Daily Bible Readings.

Four definite tasks have been undertaken by the Committee: (1) The construction of a new cycle of Improved Uniform Lessons to supersede the current cycle, beginning with January 1, 1918. (2) The completion of the international system of closely graded lessons, in accordance with the plan adopted by the former International Lesson Committee. (3) The selection and preparation of special courses for adult Bible classes. (4) The preparation of courses of study for Sunday schools in foreign mission fields.

The committee holds two meetings each year, an annual meeting on the Tuesday after Easter and a second meeting some time during the late Fall.

c. Authority of the Committee.

The following extract from the minutes of the Sunday School Council will show the limitations which that body places on the International Sunday School Lesson Committee. "Touching policies and methods for the preparation of lesson courses we are agreed:

1. That the primary responsibility and full right of each denominational Sunday-school agency to determine the courses of study for the schools entrusted to its direction must be kept as a foundation principle in the making of lesson courses. The right of any denomination to prepare its own lessons in whole or in part must be undisputed, as must also the right of consultation, supervision, and revision be accorded to denominational lesson committees, or boards, or societies entrusted with such power. A more active exercise of this right of supervision on the part of official Sunday-school agencies is to be desired, and all methods for preparing lesson courses for interdenominational use should be adjusted as far as practicable to such supervision.

2. That, as a matter of present expediency, the Uniform Lessons should be continued.

3. That the International Lesson Committee should continue to be the agency for the preparation of these lessons.

4. That the International Lesson Committee be asked to meet in conference with representatives of the Sunday School Council whenever plans are initiated for new cycles of Uniform Lessons.

5. That the American section of the Lesson Committee should have liberty of independent action with respect to the British section, its future relation with that body being advisory only.

6. That the International Graded Lessons having been issued under the name of the International Sunday School Association, in cooperation with the various denominations, should be subject to revision by the International Lesson Committee, under such conditions as govern the preparation of the Uniform Lesson Courses; it being understood that any denomination or group of denominations is free to make its own revision under denominational auspices, such revision to be properly indicated upon the publication.

7. That the construction of courses of study for adult classes, and of new courses of graded lessons, be left to the initiative of the denominations, singly or in combination." (See Minutes of the Third Annual Meeting of the *Sunday School Council of Evangelical Denominations,* p. 47.)

d. Critical Analysis.

1. The committee votes on lesson systems by sections. Any lesson material adopted must receive a majority vote of each of the three sections. Four members from either the Council or International Sunday School Association section could defeat any lesson course proposed.

2. Each denomination has its own lesson committee, and the Sunday School Council has a lesson committee. These committees propose eventually to take over the entire work of the International Lesson Committee. The present International Committee is a compromise committee representing the balance of power among the competing agencies in the Lord's cause. "As a matter of present expediency" it is to finish up a piece of work begun by a former committee, but it is not authorized to attack the really vital problem of building lesson courses for the church schools of the continent. This task is delegated to individual denominational lesson committees. The Graded Lesson Subcommittee has practically completed the outlines of graded courses approved by the old International Lesson Committee. It now has nothing to do but suggest slight modifications in the present courses. It is instructed to gather data looking towards a general revision of the graded lessons, it being understood that no important changes will be considered *during the next ten years.* The

subcommittee has no funds for gathering scientific data and the committee is without authority to construct a new system of graded lessons if available material were at hand.

3. The committee is not organized for the purpose of securing data from which lesson courses can be intelligently constructed. A motion made at one of the first sessions of the committee providing for the assembling of curriculum material, and other data for first-hand work in lesson making was referred to the business committee and never reported back to the general committee. The present committee federates *opinions* instead of *data.*

4. The members of the committee for the most part represent publishing and denominational interests which make it impossible to give an unbiassed vote on the merits of a proposed course of study.

5. The present committee has made no attempt to formulate a theory of curricula building. No attempt has been made to study the problems of lesson making. The committee is following the plans and methods inherited from earlier committees.

6. The present organization is an editorial conference; it is not a lesson making committee.

e. Constructive Suggestions.

The following theory of curricula making

and method of procedure will suggest the problems involved in lesson making.

(*1*) *Principles underlying curricula building:*

1. The nature of the subject matter will depend upon the purpose to be accomplished by the course of lessons.

a. There will be an ultimate end.

b. There will be an immediate object not out of harmony with the remote end.

c. These objects should be clearly defined for each grade and for each subject of study.

2. The nature of subject matter will depend upon the method of instruction.

a. Lesson systems should grow up from actual school experience.

b. Some one within the school fitted to do the work should prepare appropriate material of instruction and put it in shape for pupils and teachers. The preparation of lesson material is too important to be left to private enterprise.

c. A teachers' manual should accompany every body of subject matter in order that method and matter be not divorced. Such a manual would show the teachers the aims and principles to which the subject matter had been adapted and to which it must be still further adapted in actual class use.

3. The nature of the subject matter will depend upon the nature and needs of the child; it must be organized around the child.

a. The subject matter should develop the tendencies and capacities of the pupils so that each may fully realize his divine possibilities.

b. The subject matter should differ in different nations and in different conditions and stations of life.

c. The subject matter should lend itself to the expressional and imitative tendencies of the child, *i.e.,* be concrete, immediate and worth while.

4. The subject matter in any course of instruction should be given as wide a range of associations as possible.

a. The church school coordinates with the public school. The course of instruction in the two systems should be so constructed as to

(1) provide for cross reference;

(2) secure an essential unity of experience;

(3) prevent unnecessary duplication;

(4) carry types and methods of control from the church school into the instruction and the social life of the public school and *vice versa.*

b. The public school develops chiefly habits, ideas and attitudes. Current educational literature is stressing the development of the intellect through the grouping of curricula material in terms of social problems or projects. The emotions, ideals, sentiments, prejudices and conduct-controls with which religion deals are largely ignored. The

church school curricula should organize its subject matter around the emotional and volitional experiences of the child as well as around the intellect.

5. The curriculum matter should result in both knowledge and conduct.

a. The subject matter should be made usable; it should be given many associations in the interest of ready recall. It should also at the proper time be organized into a logical body of matter and looked at objectively in order that it may become a more effective instrument of control.

b. Both the method and the content of the curriculum should modify the pupils' behavior. The subject matter should facilitate reaction in conduct. This involves habit, feeling and knowledge.

c. People who are to dwell together in a common society and do collective thinking and acting must have common knowledge, attitudes and ideals. The curriculum should furnish these common experiences.

6. The nature and quantity of subject matter depends upon the time allowed for presentation, study and assimilation.

a. Both the length of the course and the frequency of recitation must be defined.

b. The length of each teaching or study period must also be defined.

7. The problem of curriculum making for each grade would involve, therefore, six elements:

a. The pupil, nature and needs.

b. The ultimate purpose of the school.

c. The immediate objective in harmony with the ultimate purpose.

d. The teaching material, including texts, expressional and illustrative material.

e. The determination of the method of presentation of material.

f. Standards and tests for measuring and evaluating results.

8. The relative importance of subject matter will depend upon its immediate value in the life experience of the pupil and its relationship to the purposes and ends of the course as a whole. Much valuable knowledge will be omitted from the course because it contributes less to the ends of the school than other matter.

9. Two methods of curriculum building may properly be followed by a lesson committee.

First: Begin with the present graded curriculum, and slowly modify it, piecemeal, on the basis of the actual testing of the present material and the proposed new material.

Second: Build an entirely new course based upon principles and methods adopted by the committee. Both these methods should involve:

1. The establishing of experimental schools in various parts of the country in which teachers would be set at work under guidance to develop courses of study in har-

mony with the standards and principles established by the committee.

2. The actual results from experiments in many schools would constitute the data upon which all modifications of courses would be based, or upon which new courses would be projected.

(*2*) *Suggested methods of procedure for a lesson committee:*

1. Determine on a general statement of the theory of curricula making.

2. Determine on scope of curriculum to be constructed:

a. Will it include the church school, Endeavor societies, etc.?

b. Will it include devotional and special program material?

3. Determine length of sessions and years in the course of study:

a. Will the course contemplate a school session of one, two or three hours each week?

b. Will the course extend from infancy to maturity?

4. Select experimental centers. Church colleges should maintain demonstration centers, and experimental schools should be selected in widely varying localities.

5. Survey centers selected:

a. The capacities, problems, needs (including habits, knowledge, ideals) especially significant in each grade.

b. Types of subject matter available to meet the demands of each grade.

c. The characteristics of the community in which experiment is made: social, industrial, etc.

d. The character, strength and methods of the available teachers.

e. Attitude of the church and community toward the proposed experimental school.

f. Equipment, organization, text-books, library, facilities for expressional and construction work.

6. Organize subcommittees to direct experiments, to make surveys, involving the use of present material, and to initiate new material. These subcommittees will (1) modify method and note results; (2) modify content and note results; (3) modify equipment, grouping, etc., and note results; (4) compare results with similar grades in other localities and with other methods.

The test questions in all cases being:

a. Are the specific needs of the children being met?

b. Are the children acquiring ideas and ideals, habits and experiences, in harmony with the ultimate purpose of the school?

7. Provide for the information of the committee through systematic study of the technical problems involved in curricula building. Such topics as the following would be appropriate:

a. Valid ultimate aims for religious education.

b. Methods, discussed and compared.

c. Standards and tests.

d. Type lessons illustrating theories of curricula building. Every session of the lesson committee should include material calculated to stimulate interest in the scientific problems involved in lesson making.

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This last volume is the most comprehensive and systematic exposition of the doctrines which lie back of one of the most important movements in American education today. Mr. Dewey has little place for a systematic study of race experience—formal knowledge. In this volume the doctrine of *interest* of his earlier works has become a doctrine of *purposes,* but the doctrine of purposes resolves itself again into an endorsement of immediate interests as a guide to educational practice. Dr. Bagley has pointed out how an educational theory which endorses immediate interests "will also lend a specious but very powerful sanction to individualism of the most pernicious type."

Mr. Dewey's theories find expression in the field of educational psychology in Miller, I. E., *The Psychology of Thinking,* 1909. Macmillan Co., New York.

Thinking becomes briefly the process of solving problems. Studying becomes therefore a process of learning how to solve problems, and teaching is the art of setting projects or problems which will develop the student's capacity for problem solving. This theory finds expression in McMurray, Frank M., *How to Study and Teaching How to Study,* 1909, Houghton Mifflin Co., Boston.

Conceive education in terms of social adjustment and the curriculum will consist of a series of social situations involving problems to be solved. This social project theory carried over into the field of religious education finds expression in Bower, W. C., "The Reconstruction of the Curriculum," *Religious Education,* 12 : 3, pp. 231-239, June, 1917, and in Tallman, Lavinia, "New Types of Class Teaching," *Religious Education,* 12 : 4, pp. 271-280, August, 1917.

In the field of religious psychology the extreme functional theory of religion for which Mr. Dewey stands is championed by such writers as Ames, E. S., *The Psychology of Religious Experience,* 1910, Houghton Mifflin Co., Boston, and King, Irving, *The Development of Religion,* Macmillan Co., New York.

Professor George A. Coe has pointed out certain limitations in this theory in his reviews of the two books just named; "A New Natural History of Religion," *The Harvard Theological Review,* 3 : 3, pp. 366-372, July, 1910, and "Religion from the Standpoint of Functional Psychology," *American Journal of Theology,* 15 : 2, pp. 301-308, April, 1911. Professor Coe's position is more fully set forth in his *Psychology of Religion,* 1917, University of Chicago Press. The application of his theories to Religious Education will be found in his forthcoming volume, *A Social Theory of Religious Education,* Charles Scribner's Sons, New York.

For the wider reaches of Dewey's theory see *Creative Intelligence,* 1917, Holt, New York.

But the view of extreme functionalism does not go unchallenged either in the field of secular or religious education. Those who wish to consider the argument on the other side of the question would do well to consult the following sources:

Yocum, A. D., *Culture, Discipline and Democracy.* 1913 Macmillan Co., New York.

To Dewey *freedom* is a product of natural growth; to Yocum and Bagley it is distinctively and uniquely a *conquest.* "Before the human mind can independently remember and think in the most useful relationships it

must have certainly, cumulatively and systematically mastered the relationships which it can most usefully remember and think with. The slavery of imitation, memorization, drill, accumulation, and review must precede and accompany intellectual and moral freedom." P. 237.

Bagley, W. C., *The Educative Process*, 1912. Macmillan Co., New York. *Educational Values*, 1911. Macmillan Co., New York. "Democracy and Individualism," in *School and Home Education*, 35 : 1, pp. 3–5, September, 1915.

"Freedom, interest and activity are important factors both in education and in democracy. But they are not the only factors, and because Dewey stops with these, his treatment of democracy and education is partial and one-sided. Just as democracy itself involves the peril of pernicious individualism, so an educational theory which recognizes freedom, interest and activity as essential democratic factors, and then stops, makes inevitably in the same direction, for, both in democracy and in education, these are the *individualistic factors*. An overemphasis here means an inevitable neglect of the balance wheel which alone will prevent democracy from self-annihilation." P. 4.

Bagley, W. C., Review of Dewey's "Democracy and Education," in *School and Home Education*, 36 : 1, p. 5, September, 1916. "Mr. Flexner's Modern School," in *School and Home Education*, 35 : 9, pp. 281–3, May, 1916.

Bagley, W. C.; Dewey, John; McManis, J. T., "Dewism and Democracy" in *School and Home Education*, 35 : 2, pp. 35–40, October, 1915, continued in 35: 3, pp. 72–75, November, 1915. Brown, George A., "Education for What?" *School and Home Education*, 35: 1, pp. 5–7, September, 1915. Henry, T. S., "A Comparison of Two Recent Contributions to the Theory of Education" (Yocum, A. D., *Culture, Discipline and Democracy*, and Dewey, John, *Democracy and Education*) in *School and Home Education*, 36: 1, pp. 14–17, September, 1916. Judd, C. H., *Psychology of High School Subjects*, 1915, Ginn & Co., Boston; "Evolution and Consciousness," in *Psychological Review*, 17, pp. 77–97, March, 1910. Galloway, George, *Principles of Religious Development*, 1909. Macmillan Co., New York. Hocking, W. E., *The Meaning of God in Human Experience*. 1912. Yale University Press, New Haven, Conn.

On the general question of curricula making the following references are helpful:

McMurray, Frank M., Principles of Making School Curricula, in *Teachers College Record*, 16 : 4, pp. 1–11. September, 1915. Jones, G. E., "Curricula Based on Activity and Social Needs." In *Training in Education*, Bulletin of University of Pittsburgh, 12 : 17, July 15, 1916, pp. 67–107. Aiton, George B., Principles underlying the Making of Courses of Study for Secondary Schools, in *The School Review* 6 : 6, pp. 369–379, June, 1898. Dunn, A. W., *Social Studies in Secondary Education*, in Bulletin 1916, No. 28, Bureau of Education, Washington, D. C. Newlon, J. H., Need of a Scientific Curriculum Policy for Junior and Senior High Schools, in *Educational Administration and Supervision*, 3 : 5, pp. 253–268, May, 1917. Sneddon, David, History and Other Social Sciences in the Education of Youths, Twelve to Eighteen Years of Age. In *School and Society*, 5 : 115; pp. 271–281, March 10, 1917, and 5 : 116, pp. 307–313, March 17, 1917. Yocum, A. D., The Course of Study as a Test of Efficiency of Supervision. In *Journal of National Education Association*, 1 : 3, pp. 254–269, November, 1916. Salisbury, Ethel I., Administrative Uniformity of the Curriculum. In

Educational Administration and Supervision, 3 : 5, pp. 275–279, May, 1917.

Myers, A. J. W., A Critical Review of Current Lesson Material. In *Religious Education*, 12 : 4, pp. 265–271, August, 1917. Reaper, L. W., A Core Curriculum for the High School, *School and Society*, 5: 541–49, May 12, 1917. Coffman, L. D., Methods Used in the Determination of Minimum Essentials, *Teachers College Record*, 18 : 3, pp. 243–253, May, 1917.

(2) References on the International Lesson Committee:

The Old Committee.

Sampey, John R., *The International Lesson System*, 1911. F. H. Revell Co., New York. Cope, Henry F., *The Evolution of the Sunday School*, 1911. The Pilgrim Press, Boston, pp. 101–128. Rice, E. W., *The Sunday School Movement and the American Sunday School Union*, 1917. American Sunday School Union, Philadelphia, pp. 294–317.

The New Committee.

Meyer, H. H., *Cooperation in Christian Education.* 1917. Missionary Education Movement, New York, pp. 4–5 and 171–174.

5. *The Commission on Christian Education of the Federal Council of Churches of Christ in America*—Appointed 1912

The Commission on Christian Education of the Federal Council of Churches of Christ in America consists at present of 180 members appointed by the Federal Council of Churches. The Commission holds an annual meeting. Between sessions the Commission works through an executive committee of nine members. "The scope of the commission is understood to be as wide as the whole field of religious education, and the functions and procedure of the commission to be not to work

de novo, but to promote the cooperation of all agencies now at work and to make the labors and results of these agencies available to the churches and to the world at large."

Up to date the Federal Council has not taken its commission on Christian Education very seriously. The annual meetings have been very poorly attended and the members of the commission are hardly made aware of their connection with it through the activities of officers and executive committee. There are evidences that the commission may soon find itself, become conscious of a definite task and develop into an effective factor in the work of religious education in this continent. The commission may regard itself as an agency of correlation as indicated in the above quotation from the minutes of the Baltimore meeting. If it frankly sets itself to this task it will render a very large service to Christian Education. By defining its scope so as to include the whole field of religious education it may become a competitor of existing agencies and thus add to the present confusion. The published proceedings of the 1916 meeting of the commission indicate that it has organized not for the purpose of correlation but for the purpose of investigation and research in fields already occupied by other organizations. The commission has given attention to the following topics:

(1) The utilization of the public press in the interests of Christian education. (2)

Religious education in the home. (3) Correlation between churches and public schools in the work of Christian education. (4) Special peace instruction in churches and colleges. These four subjects take the commission into direct competition with the Religious Education Association, the International Sunday School Lesson Committee, the Sunday School Council and the International Sunday School Association.

This commission regards itself as an official interdenominational agency. It claims special ties to those organizations that are official denominational agencies. Non-official, interdenominational organizations do not feel themselves to be in full fellowship in the commission. In so far as the commission lends its efforts to furthering the ecclesiastical control of religious education in this country it will find itself facing a growing opposition. If it becomes evident that this commission is to seek coordination of agencies through the extermination of non-official, interdenominational organizations, and that it is to become both a research and an administrative body, it will fail to command the support of the masses of our Christian people, and become just one more competing agency to be reckoned with by the commission of the future which seriously attacks the problem of the correlation of agencies. There is but one legitimate task for the Commission on Chris-

tian Education and that is the disinterested correlation of agencies.

REFERENCES:

Meyer, H. H., *Ed., Cooperation in Christian Education,* Missionary Education Movement, New York. *Minutes of the Meetings of the Commission on Christian Education of the Federal Council of Churches of Christ in America,* Dr. H. H. Meyer, Secretary, 611 United Charities Building, 105 East 22nd St., New York, N. Y.

6. *The Council of Church Boards of Education*—Organized 1911

This Council is a voluntary organization of official representatives of Church Boards of Education. The membership consists of two representatives of each church Educational Board or Society, one such representative being the general or corresponding secretary, the other being such other representative as may be chosen by his board or society. The object of this Council is to promote the interests of Christian education as conducted by the boards represented, through the interchange of ideas, the establishing of fundamental educational principles held in common by the churches of evangelical faith, and cooperation in this work upon the field wherever practical and necessary.

This council works through the following committees: executive, comity and cooperation, interdenominational campaigns, religious work in state and independent institutions, secondary schools and publicity.

Out from this Council of Church Boards of Education there has grown an Association of American Colleges, founded in 1914, analogous to the National Association of University Presidents. The work of Church Boards of Education will be considered in a later chapter of this book.

REFERENCES:

Meyer, H. H., *Cooperation in Christian Education.* Missionary Education Movement, New York, pp. 3–4, and 165–170. *Annual Reports of Council of Church Boards of Education, and Annual Proceedings of the Association of American Colleges.* Robert L. Kelly, executive secretary, 19 South La Salle St., Chicago, Ill.

7. *The Missionary Education Movement*

The original title of this organization was The Young People's Missionary Movement. It is an interdenominational organization under the control of sixty-six directors or managers selected from the various religious denominations. The board of managers meets four times a year. Five secretaries and thirty office assistants are employed by the organization. The function of this organization is the preparation and promulgation of interdenominational programs and campaigns of missionary education. It works through the regularly established denominational machinery. It has rendered a large service to the cause of missionary education.

REFERENCE:

Meyer, H. H., *Cooperation in Christian Education.* 1917. Missionary Education Movement, New York, pp. 5 and 175–181.

8. *The World's Sunday School Association* —Founded 1907

This organization has recently been reorganized on the basis of official interchurch cooperation. The American section of the Association now has in its executive membership twelve representatives from the Foreign Missions Council and six representatives from the Sunday School Council of Evangelical Denominations. The present work of the Association is conducted through standing committees on administration, field work, education, evangelism, and a special committee on work in Moslem lands. The Association is now seeking a federal charter. As at present constituted this organization has all the virtues and all the defects of the International Lesson Committee. It has lost all its independent, creative functions and become the distributing and promoting agency for such wares as may be delivered to it by other organizations for the foreign trade.

REFERENCE:

Minutes of Annual Meeting of the Executive Committee of the American Section of the World's Sunday School Association, held at Philadelphia, April 27 and 28, 1916. Mr. Frank L. Brown, Secretary, 216 Metropolitan Tower, New York City.

9. Religious Education Association—Founded 1903

The threefold purpose of the Religious Education Association is: "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value."

Its primary purpose is not so much to do things as to cause things to be done. It acts as a center, a forum, a clearing-house, a bureau of information and promotion in moral and religious education. It unites in one comprehensive organization leaders and workers of all ecclesiastical, evangelical, educational, cultural and social organizations who desire fellowship, mutual exchange of thought, information and experience, and cooperation in religious education.

It publishes: (1) *Special Volumes,* recognized as important contributions to the literature of religious education. (2) A *Journal of Religious Education,* issued bimonthly. (3) *Pamphlets* on special subjects. Members receive these, as issued, free of charge.

This Association maintains: (1) Executive Offices at Chicago with (2) Permanent Exhibit of methods and materials of religious education; (3) Library of reference work,

text-books and special material; (4) A Bureau of Promotion and Information, answering inquiries on practical problems, securing publicity, organizing meetings; and (5) A Secretarial Staff, engaged in the direction and extension of the work of the Association. It aids colleges, churches, Sunday schools and institutions or individuals in the solution of their problems or the improvement of their methods of religious education, by correspondence and conference, enlisting the services of many leaders and specialists. It superintends (1) Local Guilds, conducting classes, lecture courses, investigations, conferences, and exhibits; (2) Departments, the membership being grouped into these seventeen departments, organized for investigation and promotion in their special fields,—The Council, Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools and Teacher-Training, Secondary Schools, Elementary Public Schools, Christian Associations, Young People's Societies, the Home, Libraries, the Press, Fraternal and Social Service, Summer Assemblies, Religious Art and Music. It holds (1) General Conventions. Fourteen great meetings have been held, with delegates from all parts of the world. (2) Conferences in important cities, at summer assemblies and at educational institutions. (3) Special meetings with addresses.

RELIGIOUS EDUCATION

This Association has been in large measure responsible for the marvelous progress in religious education during the past decade. It seems to have the necessary characteristics to continue to be the professional association for the leaders of religious education in this country. (See Chapter III, pp. 178-79.)

REFERENCE:

Cope, Henry F., *The Evolution of the Sunday School.* 1911. The Pilgrim Press, Boston, pp. 201–211. Files of *Religious Education.* Henry F. Cope, Editor, and General Secretary of the Religious Education Association, 1030 East 55th Street, Chicago.

10. Other Organizations

Of the organizations enumerated above the following are under official denominational control, or do their work wholly under denominational auspices: (1) The Commission of Religious Education of the Federal Council of Churches of Christ in America. (2) The Sunday School Council of Evangelical Denominations. (3) The Council of Church Boards of Education. (4) The International Sunday School Lesson Committee. (5) The Missionary Education Movement. (6) The World's Sunday School Association. Three of these organizations are interdenominational: (1) The American Sunday School Union. (2) The International Sunday School Association. (3) The Religious Education Association.

In addition to these organizations there are

others, inter- and non-denominational agencies, which have educational programs which must be reckoned with in any plan for the unification of the educational agencies now in the field. Among these agencies are (1) The Young Men's Christian Association. (2) The Young Women's Christian Association. (3) The National Young People's Society of Christian Endeavor. (4) The Epworth League. (5) The Baptist Young People's Union. (6) The Boy Scouts. (7) The Girl Scouts. (8) The Camp Fire Girls. (9) The Woodcraft League of America. (10) The Boys' Brigade. (11) The Knights of King Arthur. To these must be added a multitude of temperance, missionary, reform and recreational organizations, all of which have an educational program for the local church or community.

Some of these are parasitic organizations which feed upon the local church, drawing away children and funds for the upbuilding of outside institutions; others build up private fortunes for the managers and owners of the copyrighted manuals around which the organizations are built; others render real help to the local church, but refuse to be modified in the interest of a balanced educational program.

When all of these agencies are set down upon a local church or community it is no wonder there is competition, rivalry, misunderstanding and confusion.

III. THE BURDEN OF THE LOCAL CHURCH SCHOOL

The relationship of the foregoing agencies to each other and to the local school is graphically shown on page 190. A study of the diagram will show:

1. The group of non-denominational and interdenominational associations which ask for the attention and support of the church schools.

2. The International Sunday School Association, which offers to direct the territorial or community relationships of the church schools, recognizing the right of each denomination to supervise the work within its local schools.

3. The Religious Education Association, a non-denominational agency of research and publicity, whose services are available for all organizations.

4. The machinery for denominational supervision of educational work, including state field agents, national educational secretaries and their departmental staffs, the Sunday School Council, the Commission on Christian Education, Church Boards of Education, the Council of Church Boards of Education, and denominational commissions which have been appointed by eight of the denominations to investigate their educational machinery.

5. The missionary organizations, some of which have their contact with the local schools

through their national boards of church schools, while others make their appeal directly to the local schools.

6. The publishing societies with their interrelationships with the various denominational interests. Some church benevolences depend upon the publishing interests for their support, some depend directly upon national boards of church schools and some make their appeal directly to the local schools.

It is evident that there is (1) an unnecessary overhead expense in the excessive multiplication of boards, secretaries, traveling expenses, etc.; (2) a duplication of efforts on the part of educators, editors and authors; (3) constant rivalry between denominational and inter- and non-denominational agencies; (4) endless confusion on the part of workers in local schools in the presence of competing programs and appeals; (5) conflict between the publisher's interests and the educator's ideals; (6) ecclesiastical politics, and (7) endless professional rivalry. The schools support this network of machinery, and they get back from it very meager returns. It is one of the burdens of our children.

IV. SUGGESTED REMEDIES

Having clearly in mind the present intolerable situation, and recognizing the baffling problems that one faces who suggests a program of adjustment in a controversy where

ecclesiastical rivalry, institutionalism, secretarialism and commercialism are the dominant issues, I venture to suggest the following remedies:

1. Accept the Doctrine of Non-ecclesiastical Control of Cooperative and Community Programs of Religious Education

Just as the state keeps partisan politics out of the public schools by means of a non-partisan school board, and out of the courts of justice by means of a non-partisan judiciary, so the church can keep denominational politics out of community programs of religious education by means of a non-ecclesiastical board of control. This policy is absolutely essential where communities are operating week day religious schools and community training schools which require the selection of teachers, courses of study, textbooks, etc. (See Chapter III, pp. 151-4.)

2. Grant Each Denomination the Unquestioned Right to Supervise Its Own Religious Schools

It was a failure to recognize this principle which divided the young people's movement into rival associations. (See Erb, Frank O., *The Development of the Young People's Movement.* 1917. University of Chicago Press, pp. 64-87, especially pages 74 and 75.) Each church exists because it has doctrines, history and traditions which its

members believe to be essential to the highest well-being of the race. The right to pass on to their children these cherished ideas and ideals must be granted to each denomination.

Having assumed supervision of the educational work of a denomination, the educators in charge should keep three general facts in the foreground:

a. A Church Board of Education Should Erect a Unified and Systematic Program of Education from the Cradle to the Graduate College.

The practice of having the institutions of higher learning under a college board and the Sunday church schools under a Board of Sunday Schools is divisive and always results in an inefficient program. The church college should rest upon the Sunday and week day religious schools. The church colleges are now erected on the public high schools and they completely ignore their own church schools as preparatory schools. Efficiency demands the unification of all schools under a single board. In the diagram on page 190 the dotted line indicates that these boards are not now unified.

b. Denominational Supervision Must not Become Secretarial Autocracy.

The largest possible freedom and initiative should be given to the local schools. No church should be compelled under pressure of any kind to use denominational text-books or follow methods set by the officials above.

Books must be adopted because they are the best, and the educator worthy to serve in any church school will go into the open market and get the best, regardless of the publisher. By encouraging initiative on the part of the rank and file of teachers and officers the denominational educational board will develop leadership, produce rich courses of study, and create a high professional ideal for its entire teaching body. In the end the ideal board is dominated and controlled by the body of high-grade, professionally trained educators who serve in the ranks.

Educational initiative, referendum and recall are the inalienable rights of the teaching body. Authority which emanates from the masses is the only authority worthy of a democracy. Churches should democratize their Boards of Education if they hope to command the services of educators with professional ideals. By this policy all that is distinctive and valuable in a denomination will be preserved, the highest type of denominational loyalty will be created and the church will be saved from narrowness, false pride and non-progressive methods.

c. A Denomination Should Draw a Sharp Line of Distinction Between its Educational Board and Other Boards of the Church.

The educational board deals with immaturity. It is interested in the future church. It is set to a task of discipline. The schools

under it should not be entered by any other board in the interest of immediate returns of any kind.

The foregoing suggestions have been drawn from the bitter experience of many church boards of education. But whatever may be the methods used *each denomination must be permitted to work out its own educational salvation.*

3. Democratize the Entire Program of Religious Education

In the local church and in community programs the most democratic methods of control will produce the greatest harmony and the best educational results. This does not mean lax discipline or an indefinite and shifting educational policy. It means taking the entire teaching body into your confidence and letting them share in the formation of policies which when once adopted are rigidly enforced. The professional growth of teachers is best secured by this policy.

4. Detach Publishing Houses and Missionary and Benevolent Enterprises from the Educational Organizations of the Church

The trend of the past few years has been setting strongly toward the sectarianizing and commercializing of the whole field of religious education. At the present time the teacher-training standards, as well as the courses of

instruction and text-books, are determined by denominational publishers and salaried educational secretaries more or less directly dependent upon the denominational publishing houses. Attempts to raise the standards or to improve the text-books are often opposed by publishers having vested interests to protect.

The situation is complicated by the almost universal custom of financing denominational missionary and benevolent enterprises with the profits from Sunday-school supplies. Publishers are under constant temptation to exploit childhood in the interests of denominational causes.

If the publisher must distribute certain sums of money each year to missionary and other boards of the church, he must make a profit on his business and he must have the entire business of the denomination. The money given to the various boards must be added to the cost of the literature sold to the children and the educational secretary must market the goods or lose favor with both the publisher and the publisher's beneficiaries. By eliminating competition in order to throw the entire business of a denomination to a single publishing house, there is great danger of narrowing the outlook and lowering the educational tone of the whole denomination. Unless a denominational publishing house can produce the best goods and get its business on the merits of its goods alone, it has

no right to the business. Far-sighted denominationalists will see the necessity of insisting upon an "open market" in the interests of denominational growth.

A denominational publishing house which distributes profits to benevolences will always be a doubtful blessing to any denomination. The only valid argument for a denominational publishing house is that it may furnish better or cheaper literature than would be possible with private ownership.

It may be taken for granted that the schools will always be the losers as long as publishers are asked to collect an indirect tax for denominational charities. There will always be friction between the publishers and the board of education as long as this connection prevails. Uneasy rests the head of a denominational secretary whose educational ideals are higher than those represented by his denominational publications.

Many denominational benevolences are supported by offerings from church school children. The educational secretary who can secure liberal gifts from the children will be in high favor with the leaders of the associations which are the beneficiaries of his skill as a money raiser. Subordinate secretaries and field men are often judged by the financial returns from the schools in their territories, rather than from their educational programs. Under our present system, denominational educational secretaries are

constantly tempted to devote their energies to securing large offerings for their denominational boards, and meriting the favor of the denominational publishing houses.

There ought to be universal agreement to the proposition that persons directly or indirectly connected with publishing houses should be regarded as ineligible to membership on committees or boards charged with the adopting of lesson courses, text-books or educational standards. Our laws will not permit a school book publisher, or a publisher's agent, to sit on a school board which adopts books for our public schools, and such men, many of whom are brilliant educators, do not seek membership on standardizing boards for the control of public school procedure. It is only fair to ask that the church schools be given the same protection.

5. *Recognize the Legitimate Function of the Voluntary Association*

Many of the most valuable features of our public school system have been made possible by voluntary associations of citizens. Vocal music, drawing, manual arts, etc., were first championed by interested groups of citizens who demonstrated their worth, and created the public sentiment which made it possible to add them to the curriculum of the public schools. It is by this process, too, that great issues find their place in political platforms and then

into our laws. The voluntary association is the place of incubation of many new and valuable ideas; it is also the place where many bad ideas are launched which fail to find public favor. The church should make full use of voluntary associations. It is not a wise plan to kill off all the incipient organizations that appear to conflict with a denominational policy.

But when the new idea is taken over by an established institution, the voluntary association should be abandoned or devote itself to new tasks. The unwillingness of extraneous, voluntary associations to go out of business when their work has been done has produced certain types of institutionalism from which the church is now suffering. For example, the church school is now giving attention to the expressional side of the educational work of the church. Voluntary associations which came into existence to emphasize the need of this work are not disposed to go out of existence now that their task is finished. They remain as competing institutions. Some such agency as the Religious Education Association should carefully survey each of these institutions and give publicity to all the facts. Any agency which feeds off of the church, building itself up at the expense of the church, should be removed. Publicity is the method of procedure in such cases. In *The Church School,* Chapters II and III, and *The Organization*

and Administration of the Church School, Chapters I and II, I have indicated the method by which contributions of voluntary associations and extraneous institutions may be properly accepted or rejected by the local church.

It is my conviction that we shall not untangle the web shown on page 190 until some such principles as the foregoing are accepted as a working policy.

V. SUMMARY

There are many official and non-official organizations in the field of religious education. All have come into being in response to an apparent need. All have rendered and are still rendering valuable service. But there is unnecessary duplication and great economic waste. There is endless confusion in the local schools and rivalry and misunderstanding among the leaders. The atmosphere must be clarified. Some agencies must leave the field to those that can do the work better; other agencies must be united into more effective cooperation. These changes cannot be made arbitrarily by a board of correlation created by any agency or association of agencies. The confusion will continue until certain fundamental principles are made the common possession of the people who are engaged in the work of religious education. Five of these principles of unification are discussed in this chapter.

CHAPTER V

THE COLLEGE AND RELIGIOUS EDUCATION

OUTLINE OF CHAPTER V

The College and Religious Education

I. Religious Education in Tax-Supported Colleges
   1. Source of Students
   2. Religion in the Curriculum
   3. Attitude of Faculties
   4. Limitations of Tax-Supported Colleges
   5. Voluntary Christian Associations
   6. The Church at the State College
      (1) As Religious Teacher
      (2) As Religious Guide
      (3) Relation to Christian Associations
   7. Conclusions
      References

II. Religious Education in Church and Independent Colleges
   1. Quantity and Quality of Biblical and Religious Work Offered
      a. Surveys
         (1) The Survey of Professor Gibbs
         (2) The Survey of the Council of Church Boards of Education
         (3) Sectional Surveys
         (4) Survey of Courses for Public School Teachers in Church Colleges
      b. Quality of Courses Offered
      c. Students in Biblical Courses
      d. Informed and Aroused Constituencies Needed
   2. The American Principle of the Separation of State and Church
      (1) Four Quotations Compared

(2) Comparison of Protestant and Catholic Policies
(3) Operation of Principle in Elementary and Higher Schools and Colleges

3. Reasons for Present Conditions
   a. Historical and Utilitarian
   b. "Religion Caught, Not Taught"
   c. Biblical Criticism
   d. The Doctrine of Formal Discipline
      (1) The Academic Method
      (2) The Social-Survey Method
   e. Vocational Efficiency and College Credit
4. Responsibility of the Church College for the Religious Life of Its Students
   a. The Student's Need of the Local Church
   b. Curriculum and Other Credit Courses
   c. Academic Credit for Sunday Courses
   d. Religious Life of Students under Faculty Supervision
      (1) Organization
      (2) Courses of Instruction
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5. The Church College and the Local Church School
   a. The Standardizing of Local Church Schools by Church Colleges
   b. The Function of Church Boards of Education

References

6. A College Department of Religious Education
   a. A Definition of Terms
   b. Work in Religious Education Will develop Slowly
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7. A Department of Biblical History and Literature
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CHAPTER V

THE COLLEGE AND RELIGIOUS EDUCATION

I. RELIGIOUS EDUCATION IN TAX-SUPPORTED COLLEGES

In Chapter I attention was called to the rapid growth of the public high schools and it was predicted that by 1950 secondary education would be as nearly universal as elementary education is today. The colleges are already feeling the effect of the rapidly developing system of secondary education and the states are making provision to care for the increasing thousands who are annually finding their way into institutions of higher learning. The enrolment in state colleges and universities has increased from 10,000 in 1880 to 150,000 in 1916, and the number is growing at the rate of about 10,000 each year. The states expect to maintain a system of state colleges and universities adequate to meet the needs of all the citizens. Great state universities are now numbered among the leading educational institutions of the world. These state schools are not content to serve only the students that come to them. They are organizing extension

departments through which they take out to the people the results of the scientific research in classroom and laboratory. These institutions are loved by the people because they are truly serving the people. To the enrolment in state colleges there should be added another 100,000 students enrolled in state normal schools for the purpose of serving the state in its system of elementary schools.

1. Source of Students

From what source do the students in our state colleges come? Careful investigations show that fully 80 per cent of them come from Protestant Christian homes. Bishop Nicholson investigated the source of the student body of a typical state college with more than two thousand students enrolled. He found that in a year when the Protestant church membership of the state was about 42 per cent of the total population, 83 per cent of the student body either were church members or came from Protestant Christian homes and acknowledged church affiliation and church attendance. (See proceedings of the second annual meeting of the *Association of American Colleges,* pp. 43, 44.)

The statistics for Illinois are typical of the country as a whole. "It is evident that students in higher institutions come very largely from Christian homes, but denominational lines have practically broken down in

controlling the source of students or the selection of schools. There are more Methodist regular undergraduate students in the state university than there are in all the Methodist institutions in the state combined. The same is true for the Baptists, Christians, Congregationalists, Presbyterians and Catholics of college grade, and of course it is doubly true for the Episcopalians, Friends, Reformed, and other denominations which have no church institution in the state. Compared with the total number of students of any one denomination in the state the contrast is even more striking. Only 250 out of 795 Baptist students are in their own church institutions, 144 out of 984 Congregationalists, 341 out of 665 Lutherans, 964 out of 2,930 Methodists, and 306 out of 1,895 Presbyterians. Figures for other denominations are not complete on this point. *The fact is undeniable that most denominational schools are denominational only in name so far as the composition of their student body is concerned. A very large majority of the students of leading denominations go to institutions other than those controlled by their church. More students of leading denominations go to the state university than to their own church schools.*" (Brown, E. W., *A Statistical Survey of Illinois Colleges,* published by Council of Church Boards of Education, 19 South La Salle St., Chicago, Ill., p. 22.)

2. *Religion in the Curriculum of Tax-Supported Colleges*

State colleges cannot teach religion. They can offer certain historical, literary and descriptive courses about religion. That they are willing to go just as far as the law will permit in this direction is evident from the following summary of courses now being offered in tax-supported schools. The name of the institution, the titles of courses and the number of semester hours credit allowed toward a degree are given in order.

University of Arkansas: Biblical History and Literature, Old Testament, New Testament. 3 hrs. credit.

University of California: Masterpieces of Literature, including the principal books of the Old and New Testaments. 1 hr. credit.

Colorado State Teachers College: Literature and History of the Old and New Testaments, Life and Teachings of Jesus. 6 hrs. credit.

Florida State College for Women: Hebrew History and Literature, Early Christian History and Literature. 6 hrs. credit.

University of Florida, College of Law: Old Testament History, New Testament History, Bible as Literature, Bible as an Ethical and Religious Guide. 6 hrs. credit.

University of Illinois: Literary Study of the Bible. 6 hrs. credit.

University of Iowa: Religious Education, the English Bible. 4 hrs. credit.

Iowa State Teachers College: Bible as Literature, Ethics of the Bible; History and Teaching of the Bible, Life of Christ. 5 hrs. credit.

Kansas State Normal School (Emporia): History and Literature of the Bible. 2 hrs. credit.

University of Kentucky: Literature of the Bible. 2 hrs. credit.

University of Michigan: Literary, Historical and Philosophical Study of the Bible, Philosophy of Religion. 3 hrs. credit.

University of Minnesota: History and Principles of Religious Education, Philosophy of Religion, Bible as Literature. 3 hrs. credit.

Mississippi Industrial Institute and College: New Testament, Old Testament. 2 hrs. credit.

Missouri State Normal School (Kirksville): Bible as Literature. 7½ hrs. credit.

Ohio State University (Columbus): Literature and History of the Bible. 3 hrs. credit.

Ohio University (Athens): History and Literature of the Bible. 3 hrs. credit.

Pennsylvania State College: Old Testament History. 2 hrs. credit.

South Dakota State College of Agriculture and Mechanical Arts: Bible Literature. 2 hrs. credit.

University of South Dakota: The Bible as Literature. 6 hrs. credit.

University of Texas: Fifteen courses, 6 hrs. credit.

University of Vermont and Agricultural College: Bible and Literature, Bible History. 3 hrs. credit.

University of West Virginia: The Old Testament as Literature; The New Testament as Literature; Vocal Interpretation of the Bible. 3 hrs. credit.

(See Lott, H. C., Bible Courses in Higher Educational Institutions, in *The American School Master,* 10: 3, pp. 105-113. March, 1917.)

Many state colleges will accept credits in religion, Bible and religious education from church colleges, but are unwilling to use the funds of the state for the teaching of such courses. The University of North Dakota will accept 32 semester hours credit from Wesley College. The University of Missouri accepts 14 hours credit in Biblical subjects from the church colleges of the state.

3. *Attitude of State College Faculties toward Religion*

A very large percentage of the faculties and administrators of state colleges are men and women who recognize the value of religion in education and in life. Out of 7,545 faculty members of 47 state colleges, 502 are Bible class teachers, 726 are church officers

and 4,073 are members of or attendants at local churches. Many of the heads of the leading state universities are outspoken in their advocacy of religion as a vital part of education. In this list could be included Presidents Van Hise of Wisconsin; Burton, of Minnesota; Hill, of Missouri; Bryan, of Indiana; James, of Illinois; Thompson, of Ohio, and many others. President Hill, of Missouri, has stated the situation thus: "State universities are not opposed to religion or religious instruction. The churches will not let us give religious instruction in the universities. We would welcome the opportunity. Since we cannot do this, we gladly welcome the agencies of the church that do provide it." Dr. John R. Mott says: "I know no institution more open to wise and friendly and conservative Christianity than the American state universities." Dr. Hugh Black said: "I found a greater appreciation of religious matters and interest in them in the state universities than in the denominational colleges I have visited." (Zumbrunmen, A. C., Possibilities for Religious Work among Methodist Students in the State Universities, in *Bulletin of the Board of Education* of the Methodist Episcopal Church, South, July, 1915.) A report of a committee of the Council of Church Boards of Education states the situation very accurately in these words: "We believe that while in state universities there is little official ef-

fort to spiritualize education, there is a marked eagerness among those in authority to secure religious influences for their students. Thorough investigation finds scarcely a state university whose highest officials are indifferent to this matter, and in a number of them the religious life of a professor and his affiliation with some branch of the Christian church is regarded as adding weight to his qualifications for his position." (*First Annual Report of the Council of Church Boards of Education,* 1911-12, p. 25.)

4. Limitations of Tax-Supported Colleges

There are two things which a tax-supported college cannot give to its students; viz., *religious instruction* and *pastoral supervision.* By the very nature of its charter it is denied the right to transmit to its students the religious heritage of the race so that religion becomes a personal possession, a vitalizing power in their lives. It may teach descriptive courses about religion under the caption of history, literature, anthropology, sociology, psychology, philosophy or science, but this method of disinterested analysis of religious literature, history and phenomena, in an academic atmosphere, is very likely to result in the loss of religion, and a partial treatment of any subject is likely to be unscientific and misleading. There are those who think with Pres. Henry S. Pritchett, of the Carnegie Foundation, that it is possible

for a state university to conduct a course of religious instruction for its students that would set forth the fundamental spiritual truths on the basis of common elements, omitting all items that might possibly form a basis of sectarian differences. (See Annual Report, Carnegie Foundation, 1913.) This position is as unworkable in the field of higher education as in the field of elementary education. (See pp. 32, 33.) There are as many reasons for excluding all forms of religious instruction from the state colleges and universities as there are for excluding such courses from the public elementary and secondary schools. True to our principle of the separation of church and state, we must see to it that no child or adult is deprived of the full and free advantages of any part of the public school system because of religion.

Admitting that the state cannot give a complete education, we have our justification for a system of church schools which will parallel the public schools all the way from the kindergarten to the university. The state college, instead of attempting to teach religion, should welcome those complementary agencies, the church colleges, Bible chairs, etc., which can teach religion to their students. It has already been pointed out in this chapter that state colleges are eager to cooperate with the church in bringing high-grade courses in religion to their students.

The students need, besides instruction, the

ministry of the church. During their four years at college students face many crises. Then if ever do they need spiritual advisers. They need active contact with the church. Their spiritual life demands nurture which the classroom does not give. This development in spiritual life, this fostering of the life of prayer and service, would take a state college into a realm far from that specified in its charter.

Two things a state college cannot do: (1) teach religion, and (2) provide a normal religious life for the student body. These two things the church must do for the students at state colleges or they will remain undone.

5. Voluntary Christian Associations

For many years the churches ignored the student body at state colleges. To the Young Men's and Young Women's Christian Associations must be given the credit for a very great deal of valuable pioneer work in this fertile field. These voluntary student organizations provided religious services on the campus, conducted evangelistic campaigns, and gathered thousands of students into voluntary Bible study classes. In some places association buildings have been erected on the campus and the entire machinery of a city association has been put into operation in an academic setting.

The experience of the years has clearly demonstrated that the *Christian Associations*

are not competent to meet the needs of students in state colleges. These associations must be given high praise for what they have accomplished and we must not hold them responsible for results which lie beyond the scope of such associations. In what ways have the Christian Associations proved inadequate to the situation? First, in providing for religious instruction. The voluntary Bible study classes have not met the needs. As might have been expected, upper classmen have not proved to be competent leaders of Bible study groups. Coaching classes for leaders have failed to meet the need here just as short, patent-process methods always fail to make efficient leaders. Many classes, under superior leadership, have been successful, but the rank and file of the classes thus organized have failed (1) because of immature and incompetent leadership; (2) because non-credit courses in an academic atmosphere are likely to be looked upon as cheap, "snap" courses unworthy the serious attention of strong students. No non-credit Bible class in the hands of an untrained leader can meet the student's need for religious knowledge. So long as the ethics of Spencer is taught five hours a week by a trained instructor, and the ethics of Jesus is taught one hour a week by Billie Blank, a crack athlete, selected from the student body to conduct the Y. M. C. A. non-credit Bible

class, just so long will the ethics of Jesus be in disrepute among college students.

Second, the Christian Associations have not adequately met the spiritual needs of students. The task was too big for voluntary associations of this character. The student needs the ministry of the church. Nothing less will provide for his spiritual needs. Associations have not been satisfactory substitutes for the church. There seems to be abundant justification for the criticism that college Christian Associations tend to decrease church attendance on the part of their members; that they fail to show results in deepening the spiritual life; that their members do not take an active part in the local church work, and that during the college course the association member is weaned away from his former religious affiliations, so that when he returns to the world of affairs, he is of little value to the religious activity of the community in which he lives. Of course there is no conscious antagonism between the associations and the churches of the college community.

After summing up all the virtues of the Christian Associations—and they have many—we are forced to conclude that they cannot satisfactorily meet the spiritual needs of the student body and they are not equipped to teach religion adequately to college and university students.

6. *The Church at the State College*

After many years of indifference, the church has begun to realize, in the language of Dr. John R. Mott, that "there is no greater mission field in the world than our state universities." There is a great interest in all the leading denominations in this important work, and far-sighted, statesmanlike programs are being planned by denominational leaders. Five denominations have launched a campaign in Wisconsin for a fund of $300,000 to start a school of religion on the campus, saying to their constituencies: "Here (at the University of Wisconsin) is a whole city of young people at the very crisis of their destiny, so far as character and usefulness to the world are concerned, and we, like the priest and Levite, have for half a century been passing by on the other side, blaming the state for not doing that which, in the very nature of the case, because of its organic law, it could not do."

The activity of the churches has taken two directions, *spiritual nurture* and *instruction.* Student chapels are conducted as follows: Baptist, 22; Presbyterian, 3; Lutheran, 1; Episcopal, 1; Catholic, 13; Disciples, 6; Congregational, 1; Methodist, 3. The Episcopal church has established clubs and dormitories in 14 institutions. Regular student pastors have been employed, as follows: Baptist, 9 full time, 6 part time; Presbyterian, 11;

Episcopal, 4; Catholic, 6. The Congregational, Episcopal, Presbyterian, Unitarian and Methodist churches are furnishing student pastors through their local churches. On the side of instruction, Bible chairs and strong courses of instruction have been established as follows: Presbyterian, 6; Episcopal, 1; Disciples, 6; Congregational, 3; Methodist, 2.

One of the most significant experiments is being worked out at Wesley College, North Dakota. This institution was located some miles from the state university. It had a perennial struggle to raise a budget adequate to maintain standard courses in all the subjects required for a baccalaureate degree. Under the statesmanlike leadership of President Robertson the property was sold and the institution removed to the campus of the state university at Grand Forks. Dormitories and classrooms were erected and an affiliation with the university was effected by the terms of which students of either institution have equal access to the classrooms of the other. The state university accepts 32 semester hours work from Wesley College towards graduation. A student taking three years work at the state university and one at Wesley College may go out with a degree from either or from both institutions. By this arrangement the funds of the church are used only for teaching religion and pro-

viding a religious atmosphere for its students at the state college. Chemistry, for example, is taught by the university and Old Testament history by Wesley College; Latin is taught by the university and Life of Christ by Wesley College.

Another significant movement is the Wesley Foundation now being established at the state university of Illinois. The slogan of this movement is, "The Church at the Center." First there is to be developed a great church for university students, then around it as auxiliaries will be the social hall and the college classrooms. The object of the Foundation as stated in its charter is, "The intellectual, moral and religious care and instruction of young people, students in the University of Illinois, especially those who are adherents of the Methodist Episcopal Church." This university church and college is being conceived of as the joint responsibility of all the Methodist churches of Illinois.

It is not strange that as the churches have moved in to take possession of the college territory there should have developed some friction between student pastors, local churches and the old and well-established Christian Associations. These difficulties, after many conferences, are now being happily adjusted. The direction of the present development may be seen in the following resolutions adopted by the Board of Direc-

tors of the Y. M. C. A. at the University of Pennsylvania:

"*Resolved First:* That the Christian Association of the University of Pennsylvania, with the approval of the Provost of the University, hereby reaffirms its loyalty to the Christian Church and its eagerness to promote the cause of Christianity.

"*Resolved Second:* That the Association hereby extends to the properly constituted representatives of every organized religious body the machinery of its organization for the purpose of furthering the efforts of such a body to reach its members and adherents within the student community of the University.

"*Resolved Third:* That the Association will elect to its Secretarial Staff any duly accredited worker representing such a religious body, jointly selected by it and the Association, with the understanding that the salary received by him for work done in the University shall be paid through the treasury of the Association.

"*Resolved Fourth:* That the Association is willing to become personally responsible to any organized religious body for the work of the representative of such a body within the University, and to make reports not only concerning his special service, but on all the work which the Association itself is doing in any way on behalf of the religious body in question.

"*Resolved Fifth:* That the Association is willing to report to any religious body concerning the work done on behalf of its students, in case such body does not have or does not desire to have Association Secretaries.

"The principle behind these resolutions is not only that special church representatives are members of the staff of the Association of Pennsylvania, but the Association holds itself responsible to every church or religious organization for the care of its students and the propagation of its particular phase of the Gospel message, so that the Association is willing to place its facilities and equipment at the service of any church representative."

Commenting on the above resolutions, Mr. Thomas St. Clair Evans, General Secretary of the Christian Association of the University of Pennsylvania, says: "The present movement of the Christian work at Pennsylvania is away from the undenominational position towards that of an interchurch clearing-house association, which shall preserve to each Christian student the fullness of his particular Christian communion, but shall avoid the isolation and friction of independent denominational movements such as the church societies of the Eastern universities and other extreme forms of the strictly denominational approach to students. The past tendency of the student Y. M. C. A. and Y. W. C. A. seems to have been either towards undenominationalism or towards a new and liberal denomination with a creed of its own.

"The tendency of the church societies of the Eastern universities is towards the preservation of a student's particular faith in a hothouse or glass case, for fear of contamination. The church student pastor movement has been slowly establishing itself, and has therefore appeared to be more denominational than it really is, for the pastors cooperate very closely in most of the state universities, but thus far it lacks the student initiative, the intercollegiate fellowship, and the world-wide affiliations which will guarantee its breadth of appeal and fullest development in the future." (Evans, T. S., An

Inter-Church Clearing House Within a University, in *Third Annual Report of the Council of Church Boards of Education,* pp. 58-59.)

The following statement of principles approved by the Council of Church Boards of Education at its third Annual meeting may be taken as fairly representing the position of the churches of the country on the question of the supervision of students in state colleges:

"I. This Council of Church Boards of Education, by virtue of its constitution, should be advisory to and should strive to unite the various Christian movements on behalf of students including:

The Church Student Pastor Movement.
The Student Y. M. C. A. and Y. W. C. A.
The Chapel Activities of University Corporations.
The Church Societies.

"II. National church boards should be encouraged to place in the field special supervisory secretaries who would have direct supervision over their own representatives in local organizations, and would investigate the work which is being done for their own students in institutions where they do not have special representatives. These boards should also send their national recruiting officers for the ministry at home and abroad, social service, and evangelism into the local institutions to work with the students through the Clearing-House Association.

"III. Local churches in university communities should be equipped for student work, and should accept as affiliated members all students of their own communion who attend the university and provide for their proper pastoral care while they are in the university.

"This Council, while recognizing the need of pursuing different policies based upon local conditions at each uni-

versity center, affirms its unalterable conviction that pastoral care of students, leading up to contact with the local church, is absolutely necessary to the success of the movement and the spiritual welfare of the student body.

"IV. The churches should be represented in a university by a Clearing-House Association constituted somewhat as follows:

"(1) The membership to consist of all evangelical church members of the institution.

"(2) The Board of Control to be churchmen representing the different communions which enter the organization.

"(3) The employed staff to be church representatives appointed by the proper church authorities in consultation with the Local Board, and supported by the denominations and the Local Board, together with such others as may be chosen and supported by the Local Board.

"(4) This internal organization should have a men's and women's department affiliated in some democratic way with the American Y. M. C. A. and Y. W. C. A. and the World's Student Christian Federation.

"(5) The Local and National Staff should be college men especially adapted to student work, with theological training and church experience if possible, and in most cases ordained clergymen. The national leaders should be capable of ranking with bishops and other leaders of the church."

7. *Conclusions*

The following conclusions may be drawn from the foregoing study of religion in state colleges:

a. IT WILL BE IMPOSSIBLE TO GIVE THE AMERICAN PEOPLE A RELIGIOUS EDUCATION UNLESS THE RANK AND FILE OF THE STUDENTS IN THE STATE COLLEGES ARE REACHED.

In increasing numbers the strong students of the country are going to state schools. They will go out to shape the commercial,

political and social ideals of the American people. Dr. Baker has well said: "If the church loses the battle in such centers the loss will be irreparable." (*Methodist Review*, October-December, 1914.)

b. The Church Must Provide High-grade Credit Courses in Religion at State College Centers.

Just when students are being introduced to the new sciences, when they are having opened up to them new worlds in secular realms, is the time when they most need high-grade teaching in the field of religion in order that all knowledge may find its complete interpretation through religion. It is also the age of creed building, the time when ideals are forming. To omit the religious emphasis now is unpardonable. Non-credit voluntary classes will not do the work. The church must provide Bible chairs or other teaching foundations and see that the courses offered are in every way worthy of university credit. The churches must also popularize these courses and see that they are elected by students going from church homes.

A way may be found to federate the work of several denominations into one foundation in which a Union School of Religion would give certain fundamental courses, leaving only courses in doctrines and church polity to be taught by the individual churches.

c. The Religious Work at a State

College Must Center in the Local Church.

The local church should be the religious, educational and social center from which the student explores the academic world. The local church must employ a pastor of very high order, one who, to use the words of Dr. R. C. Hughes, "must lead the intellectual life, and know what faculty and students are reading and thinking, but he must know his science and philosophy so well that he can afford to forget them when he is preaching." The local church must be willing to readjust its program in any way which will increase its ability to serve the students who are later to go out to all sections of the state as leaders of thought. To this end student pastors should be employed to minister in special ways to the spiritual, social and intellectual needs of the student body.

d. The Highest Type of Christian Cooperation Must Be Exemplified by the Different Religious Bodies.

Some sort of clearing-house association must be maintained and a spirit of helpfulness and brotherly love must prevail.

By cooperative effort the churches can determine the atmosphere of the state colleges and they can so supplement the secular courses of instruction with religious instruction as to make every state college a center of religious culture. All this may be done without violating the fundamental principle

of these American institutions which require that they must be kept free from sectarian influence.

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II. RELIGIOUS EDUCATION IN CHURCH AND INDEPENDENT COLLEGES

Of the 569 colleges and universities reported by the Bureau of Education, 359 are under church control. Of the 145 other colleges listed as non-sectarian, the majority are definitely affiliated with the various religious bodies of the country. The discussion of the function of these institutions in a democracy may be fittingly introduced with the following quotations from Bishop Nicholson: "Church colleges must exist side by side with the state institutions, acting and reacting. They must insist that knowledge is better than ignorance, that secular culture disseminates an enlightenment abundantly justifying the expenditures which secure it. In our judgment, the state should have a legal oversight of church schools sufficient to assure a proper standardization of curriculum, equipment, endowment, and should prescribe the conditions for the conferring of degrees. The free state might have an important relation to them in thus guaranteeing their efficiency. On the other hand, they must have an important state function in training a good percentage of the population to distinctively Christian citizenship, in supplementing the work of state institutions by fostering in them voluntary religious organizations; in furnishing trained Christian men as leaders and in creating a public sentiment which will tend to make and keep the govern-

ment and ideals of the state institutions thoroughly Christian. Whenever such organizations aim at ecclesiastical control, or at offensive sectarian propagandism in these schools, the nation will properly say, 'Thus far and no farther.' We adhere loyally to the Protestant principle of liberty of conscience in religion. The more we study this problem, the more we believe that instead of an unfortunate situation, scarcely tolerable, we really have, under Divine Providence, the elements of the greatest possible national system of education—in part, state; in part, voluntary. Approximately one half under direct control of the state, free itself and guaranteeing the freedom of all the rest; the other half fostered by the church, compelled by its competitions to have openness of spirit, efficiency and definite moral and religious influence. Thus we secure a system of checks and balances which prevents demoralization or secularization on one side, equally with religious fanaticism, sectarian bigotry, educational inefficiency, or ecclesiastical misappropriation on the other. Emphasis is placed on the vital in piety. The church college must stress the moral and religious factors which call it into existence. It must prove that they are indispensable, and that intertwined with the other factors they produce a superior product.

"The state starts its educational policy from the doctrine of duty, growing out of

the child's right to an education; on the inherent responsibilities of citizenship. The church starts hers from the Christian impulse of the love of God and of men. The church believes that duty can never be fully met while there is indifference to the underlying forces that develop men and perpetuate civilization. To the church spiritual ideals are supreme. The denominational college is and will remain her great fort where the freedom of religion will be maintained with the same courage as in the state institutions the freedom of science will be defended." (Nicholson, Thomas, The Need of Advance in Our Educational Work. In *Third Annual Report of the Council of Church Boards of Education,* pp. 36-42.)

1. Quantity and Quality of Biblical and Religious Work Offered by Church Colleges

We are now to inquire how well the church colleges are discharging their duty as the religious teachers of the American people. It is hard to secure reliable data on all the questions involved. College authorities chafe under repeated questionnaires, especially when the inquiry deals with matters which do not find their way into the president's annual report. Recently, however, several studies have been made which together give a very true picture of the status of Biblical and religious teaching in church colleges.

a. SURVEYS.

(*1*) *The survey of Professor Gibbs.* Prof. W. C. Gibbs, of the Bible College of Missouri, has just published the results of a careful study of this subject. He says: "A careful, unprejudiced, impartial and reasonably thorough examination as to the facts concerning Biblical and religious instruction now being given in the colleges and universities of the United States leads to the conclusion that we are failing to improve the opportunities before the church in the matter of adequate religious education of the young in our colleges. They say that while figures do not lie that liars sometimes figure. I shall do my best to keep out of the Ananias club while I call your attention to some vital statistics on our present subject. These are based on a careful examination of recent catalogues of 220 colleges, for men or co-educational, 20 colleges for women, 17 technical schools, and 50 state and municipal universities. The 220 colleges include at least one in each state containing independent colleges, while the 50 state and municipal universities include all save a few New England states. The 20 colleges for women are representative of class A colleges for women. The 17 technical schools are quite representative of their class, the trade or vocational schools found everywhere in the country.

"These 17 technical schools, and I believe all such schools in the country are alike in

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this respect, give no courses in the Bible or Religion. There is scarcely room for criticism here for we hardly expect them to do otherwise.

"Let us come to the 220 colleges, a few for men only, most of them co-educational. I find that nine out of the total give no courses in the Bible or Religion as part of their regular classroom curriculum. These are Charlestown College, S. C., Colby College, Mo., Lehigh University, Pa., Hanover College, Ind., New York City University, University of Southern Minnesota, William and Mary, Va., Vincennes University, Ind., Middlebury College, Vt. Four more offer courses in N. T. Greek only, Bowdoin, Clark, Dennison, Geneva. Among the 50 state and municipal universities, the following offer no Biblical and Religious work: Alabama, Buffalo, Louisiana, Nevada, New Mexico, College of the City of New York, Maine, Purdue, Rhode Island State, Tennessee, Wyoming. Four more give only N. T. Greek. Out of the list of 20 colleges for women, only one, Hunter, of New York City, gives no courses in these subjects. Adding these lists together, we find that out of a total of 290, 21 give no Biblical and Religious instruction, with eight more offering Greek N. T. which practically amounts to the same thing, that is about two per cent of the total, a per cent which measured by mere quantity may seem a pleasant surprise.

"In the remaining number, 195 offering courses in Bible, a count shows that there are in these colleges a total of 440 teachers and executive officers engaged in giving instruction in Bible and Religion, an average of more than two teachers to each school. But only 83 out of the 195 have at least one teacher devoting full time and strength to this field, and of these 31 have special Bible Departments, Seminaries or Bible Colleges either as integral parts of the college or very closely affiliated with it. Subtracting even the total number employing at least one man for full time work in this department, that leaves 122 colleges, more than half, which offer courses in the Bible and Religion but have these subjects taught by men who are doing other work in the institution and who have specialized in some other subject.

"In the February, 1917, Bulletin of the Association of American Colleges, a study of the 'Efficient College' is recorded. Sixteen typical colleges are chosen for the study and the committee finds that their average enrolment for the four college classes is 165. Taking this as a basis and applying it to the 220 colleges in my list, I find that there are 90 having an enrolment of less than 165 students and 130 with 165 or more in the four classes. Of these 90 small colleges, 20 have at least one man giving full time to Bible teaching but with exactly 10 of the number having special Bible departments.

That leaves only 10 out of 80 of the small colleges in the list having one man who teaches nothing else but Bible. On the other hand 63 of the 130 colleges having an enrolment over 165, have one teacher giving full time to Bible. Twenty-one of these have Seminaries of special Bible departments. Or subtracting the 21 from 63, leaves 42 of the larger colleges out of a total of 109 which have full time Bible professors, or 38 per cent, as over against 12½ per cent in the case of the smaller colleges. Taking the total number of colleges listed, with 83 having at least one man giving full-time work to the Bible, that means 37½ per cent only paying enough attention to Biblical and Religious instruction to dignify it and put it on a par with Language, History, Mathematics, Sciences, etc., and if you exclude from the list, as I think ought to be done, those having special Bible departments, only about one-fourth of the total are so providing such work. And it must not be forgotten in this connection that all these colleges save one-half dozen were established by some religious denomination so that that particular denomination might have a church college. The retort may be that the colleges are doing the best they can with the resources they have. But what are these same schools doing in other departments? Take Latin for example. While among the 220 colleges there are only nine not offering courses in the Bible there is

not a single one not offering Latin. There are 83 colleges having at least one man giving full time to the Biblical field including the 31 with special Bible departments, 92 have men who teach only Latin, 86 others in which Latin is combined with some other subject, usually Greek, and 21 Latin teachers who are also deans, but all, 199 in number, have men who have specialized in Latin. Again in this list all but 15 of the total have music schools as part of the college, averaging at least three teachers per school or over 600 music teachers as compared to 440 teachers of the Bible. Moreover, all of these teachers of music have specialized in music and very few of them do anything else in connection with their specialty. And I suspect that a careful count in these same schools would reveal more teachers of other specialties, such as agriculture, business, etc., than special Bible teachers.

"Pursuing our investigation still further, we find that 109 out of the 220 offer courses in Greek N. T., practically all given by the professor of Greek in those institutions. So likewise the courses in Philosophy of Religion or Psychology of Religion are given by the professor of Philosophy and Psychology. Thirty-six Presidents, five Vice-Presidents, five Deans, and six Local Ministers also give courses in the Bible, while the rest of the work is given by professors of English, Latin, Hebrew, Education, Sociology, His-

tory, Rhetoric, Oratory, German, Economics, Archæology, Geology, Ethics, Logic, Public Speaking, Pedagogy, Engineering, Chemistry, Librarians, Registrars, etc., in all 35 different departments teaching Bible as a side line. True enough, many of these same colleges are compelled to double up in nearly all subjects, but nowhere else is there so much scattering as in the Bible and Religious field. In only one out of the 21 Universities offering some Bible work is the Bible instructor also an executive, and in the list of the colleges for women, only one executive is also giving Bible work, while in the 213 colleges offering Biblical and Religious work, 130 have teachers who must combine with their Bible teaching some other task in the college, or putting it still stronger more than 300 teachers giving work in the Bible are also teaching something else or are acting in some executive capacity.

"Based on the above facts, carefully culled from the advertised wares of the colleges in the Biblical and religious field, I indict the American college as guilty of sailing under false colors. One hundred and fifty years ago Hebrew, Greek N. T., O. T. Laws and Institutions, Psalms, Prophets, Christian Evidences, etc., were the chief studies in the American college, and as I have remarked above, practically all of the independent colleges were founded by some religious denomination, but today we witness the strange

case of the Bible and the Christian Religion relegated to places of secondary consideration in the teaching function of the faculties. To offset this relapse, our attention is called to the fact that chapel is held every school day, where for most colleges attendance of the student body is required, and that all students are expected to attend some church every Sunday, while Bible study courses are carried on in voluntary classes conducted by the Y. M. and Y. W. C. A.'s or in the local Sunday schools.

"And, too, nearly every one of the catalogues lay particular emphasis upon the Christian atmosphere that pervades all classes, the assumption being that the college is caring splendidly for the moral and religious welfare of its students by having Christian men teach Biology and Geometry, Chemistry and Latin, Economics and History, etc., hoping, I suppose, that the students may absorb from these men a robust Christian faith, though the intellectual foundations of that faith may never be scientifically, historically and philosophically discussed in well planned and well manned courses. As well expect to make a chemist of a student by having him frequently smell sulphurated hydrogen, or a physician out of him by shocking him periodically from a loaded Leyden jar." (Gibbs, Walter C., *Teaching the Bible and Religion to College*

Students. Bulletin of Bible College of Missouri, Columbia, Mo.)

(*2*) *The survey of the Council of Church Boards of Education.* An independent study has been made by the Council of Church Boards of Education, and published in its reports for 1915 and 1916. These studies verify the findings of Prof. Gibbs. Two hundred and three colleges under the jurisdiction of the Council were studied. In these 203 institutions there were 33 endowed Bible chairs; 57 professors giving 10 hrs. per week to Bible teaching; 52 professors giving less than 10 hrs. per week; in 35 colleges the Bible courses were attached to the work of various non-Biblical departments, and in 24 institutions the Bible courses were taught by the president in connection with his administrative duties. Bible courses are required in 138 colleges as follows: 44 institutions require 4 hrs. or less out of 120 required for graduation; 25 require 5 or 6 hrs.; 46 require 8 hrs.; and 14 require over 8 hrs. The 1916 report says: "It is certainly a cause of thanksgiving that *at least 33 of these 203* Christian colleges have made somewhat adequate provision for permanent instruction in the Bible." P. 25. (Italics mine.) The report calls attention to the fact that two or three denominations had recently launched aggressive campaigns to raise funds *for the purpose of introducing Biblical courses into their church schools!*

The report contains the following significant paragraphs:

"To judge of the seriousness with which this work is regarded, we must note the time devoted to other departments in comparison. A study has been made of seven colleges in Ohio and Indiana, all of them of medium size and most of them under Christian control. Each of these seven colleges offers an average of 50 hours in each of the following departments: biology, chemistry, Greek, Latin, English, history, political science and mathematics. Comparing our tabulation with the average, we discover that there are 14 colleges of the 203 that offer 50 hours in the Bible, the average number of hours in other departments. There are 52 colleges that offer 24 hours or thereabouts in the Bible. Thus about 14 colleges give the Bible a place of equal time and 52 colleges give the Bible a place of half the time given other departments in the same institution.

"To be perfectly fair we should take into consideration also the courses offered in the allied subjects given in other departments. (By 'allied subjects' is meant those subjects closely related to the study of the Bible, as New Testament Greek, the psychology of religion, evidences of Christianity, etc.) However, in no case is this very large. We secured the following results: There are no colleges that give 50 hours in these subjects. There are 17 that give 18 hours. There are

52 that give between 8 and 18. Adding now the number of hours given in the Bible and those given in the allied subjects, we have the following results:

11 colleges give above 70 hours
15 colleges give between 50 and 70 hours
34 colleges give between 32 and 50 hours
21 colleges give between 25 and 32 hours
48 colleges give between 16 and 25 hours
28 colleges give between 12 and 16 hours
23 colleges give between 8 and 12 hours
20 colleges give under 8 hours

"There is an indication that some of the college presidents are awaking to new interest in this subject and several of them are taking a lead in the movement to secure a real introduction of this study into their curricula. On the other hand *there is a surprising number of institutions that apparently have no interest whatever in this subject. It does not seem to concern them at all.* They have made no provision for the instruction of their pupils in this important matter and, as we have pointed out, not more than one quarter have ever done anything really serious. Yet many of them are established on Christian foundations. *If the conditions were really known, the constituency of many of these institutions would certainly be aroused, for there is an impression abroad that the Christian colleges at least are offering adequate instruction in the Christian revelation.*

The Council will remember some of the attempts of some of the college presidents at our session last year to defend themselves in this matter and to suggest that while the college was not doing anything definite, their pupils had the opportunity of Bible study in the Sunday schools, Young People's societies and in the voluntary classes of the Christian Associations. It is strange certainly that any man who is at all acquainted with the character of the work done in these directions would attempt to suggest that this kind of instruction was to have any serious consideration on the part of college faculties. The very claim which is put forth by these officers in defense of their institutions is a revelation of the conditions which exist. We note that among some of these institutions which make no such provision are some of our oldest denominational colleges that were founded primarily for the purpose of providing an educated ministry. Evidently they have forgotten whence they sprang. In their desire to provide an education that shall be much like that offered by state institutions, they have forgotten that they have a special mission in the world. We feel very sure that if these Christian colleges are going to have any effectual appeal to their constituency in the near future, they must in pure self-defense, if for no other reason, return to the point whence they came and put the Bible and Christian truth back into their proper place

in their curricula. Otherwise they will meet no response when the facts become known." (Italics mine.)

(See Fifth *Annual Report of Council of Church Boards of Education*, 1916, pp. 24–31.)

(*3*) *Sectional surveys.* The conclusions of the above reports are amply justified by the following sectional surveys:

Sanders, Frank K., A Survey of New England, New York and Ohio, *Religious Education*, 10 : 4, pp. 315–323. Kelsey, W. I., A Survey of the Colleges of Iowa, *Religious Education*, 10 : 4, pp. 323–327. Vance, J. M., A Survey of the Colleges of Ohio, Wooster, O. Brown, B. W., A Statistical Survey of Illinois Colleges, *Council of Church Boards of Education*, 19 South La Salle St., Chicago, Ill.

(*4*) *Survey showing courses for public school teachers in church colleges.* Another group of statistics should be introduced here. In 1915, I made a careful survey of 120 church colleges to ascertain what they were doing towards the training of teachers for the church schools of the country. Of the 120 colleges reporting at that time, only 34 offered any courses designed to train religious teachers. Only 66 courses totaling 208 1-3 semester hours were offered in the 120 colleges, and only three professors were employed for full time in this field, and 32 for part time. In 1916 I made another survey of these same colleges to find out what they were doing for the training of secular teachers for the state. Eighty-eight

colleges reported 258 courses in psychology; 125 in history of education; 229 in educational theory; 116 in practice teaching; 169 in methods of teaching public school branches; 159 other educational courses for public school teachers; a total of 1,056 educational courses in addition to the courses offered in subject matter, such as science, history, mathematics, etc. These 88 church colleges employ 110 full-time professors and 421 part-time professors to train secular teachers, over against three full-time and 32 part-time professors to train teachers for the church. Sixty-eight of these colleges reported an enrolment of 31,956 students, 8,045 of whom are preparing for public school positions. This means that a little over 25 per cent of the students in these church colleges are being trained for the secular schools. There were 1,493 graduates from educational departments in 1915. Sixty-nine of the eighty-eight institutions reporting fully meet the requirements of their respective state Boards of Education, so that their graduates receive state teachers' certificates upon their graduation without further examination. (In most states the requirement is from 20 to 30 semester hours of psychology and education during a four-year course of 120 semester hours.)

Seven colleges of one religious body, which is typical of the others, report 12 courses in religious education and 101 courses in secular

education; they employ two professors for full time and two for part time to train religious teachers and 21 for full time and 43 for part time to train teachers for the state. Six of the seven colleges meet the requirements of the state for state certificates without examination.

Another view of the same situation may be had by looking at the statistics of all the church colleges of a typical state. The 17 church colleges in Iowa offer 14 courses in religious education, and 213 courses in secular education. They employ two professors for full time and four for part time to train religious teachers, and 29 for full time and 58 for part time to train secular teachers. Thirteen of the 17 fully meet the state requirement of 30 hours of psychology and education. Over 2,000 public school teachers are trained each year in these 17 church colleges. If these 17 church colleges were annually training 2,000 teachers of religion, the problem of educational leadership in the local churches of Iowa would be solved. Or if these 2,000 school teachers trained in church colleges were given an insight into the theory, practice and organization of modern religious education in the local church, in addition to their public school training, a new day would come in the church life of that state. But the church people of Iowa pay their taxes to support a great state normal college; in addition to this, they con-

tribute liberally to their church colleges for a different service, and get back the same product from both investments. Some day the eyes of the good church people will be opened, and they will talk about misappropriation of funds, double taxation, etc., and the so-called church colleges will be called to a bitter repentance. (See Athearn, W. S., Teachers for Week-Day Religious Schools. *Religious Education,* 11: 3, June, 1916.)

b. Quality of Courses Offered.

The foregoing surveys have dealt largely with the quantity of Biblical and religious courses offered in church colleges. The quality of work is more unsatisfactory than the amount offered. There is not enough work offered and much which is offered is not good. The unsatisfactory work falls into three classes:

1. Courses taught by overworked and untrained teachers who add Biblical courses to an already heavy schedule.

2. Courses taught by what Bishop Nicholson calls "narrow traditionalists, bigots, or weak and nerveless men who expect to be protected by ecclesiastical or religious sanctions from the searching tests of truth and efficiency which come to other men." Unless the Biblical courses are in the hands of highly trained, scholarly men they will not win the respect of the student body and they will bring religion into disfavor on the college campus. In many colleges the Bible courses

are stigmatized as "snap" courses and students taking them are subject to the ridicule of their companions.

3. Courses taught by highly trained specialists who bring the methods or research of the graduate college into the undergraduate college. These men are the greatest offenders of all. Many of them are more interested in scholarship than in students. They have not yet learned how to teach. President Judson, then Dean of the University of Chicago, on the occasion of the installation of a new president at Knox College, said, "President McClellan, you will find your most difficult task while administering this institution, in keeping young men whom you may select for positions in your faculty from introducing into the work of the college the aims and methods of the university, which have no place whatever in the college." Teachers of religion are not the only offenders in this respect. English teachers are often so interested in technique as to create in their students a positive distaste for the great masterpieces of English literature. Even teachers of Latin are not exempt. "I once entered a classroom while the class was engaged upon that passage of the oration of Archias in which Cicero attempts to make the thoughts of his auditors rise to the nature of the poet's mission. To do so he refers to 'our Ennius,' the author of the 'Annals,' the father of Latin poetry, 'who calls the poets

holy, for they seem, as it were, to be approved to us by a special gift, and favor of the gods.' This is a tremendous saying, and I waited with eagerness to hear what sort of a question the teacher would ask on such a passage. It came, 'Why is *videantur* in the subjunctive mood?' I visited another classroom in another school while the class was reading the fourteenth chapter of that first book, in which Cæsar tells of a conference which the German chieftain Divico and his retainers attended, and how Cæsar addressed them, urging them to be peaceable and to send him hostages as a guaranty that they would be. Whereat the German chieftain arose and gave expression to but one sentiment, 'Our fathers have taught us to receive and not to give hostages,' and with that broke up the conference. I waited intently for the question that the teacher would ask, for from that German love of liberty which would not submit to be crushed out by mighty Rome herself much that we hold dear has come down to us, and there in that remote forest two majestic conflicting forces in civilization faced each other for a moment and expressed their opposing ideals; and the question came, 'What mood follows *uti?*'" (Prof. E. C. Moore in *What is Education?*)

College students need the results of Biblical scholarship, not its problems or its methods. They have great life problems to solve. They need spiritual food, not a treat-

ise on the chemistry of food. Under the name of academic freedom many professors exercise a license to teach their own doubts. By insinuations, shrugs of the shoulders and uncomplimentary references to the unscientific beliefs of the fathers, these newly commissioned instructors lead their classes to conclude that scholarship and a belief in God are incompatible.

Discussing this subject before the Association of American Colleges, Bishop McDowell said: "The intellectual basis of the faith that many a boy takes to college is a thing that the flippant could easily make merry over, that those who are regardless of such things could easily jeer at. Many a boy brings to college religious conceptions that have long since been outgrown in the college, just as a good many boys come to college wearing a style of clothing that is no longer fashionable in the college. There is such a thing as conserving that faith that he has brought, while making him over. Blessed be that institution that helps to conserve, not the crudeness of the faith the boy brings, but the reality of it, during the period when he is receiving the inevitable wounds of reflection. Blessed be the boy who does not have inflicted upon him in this period the wounds of somebody else's reflection in a reckless way; for there is a kind of heedlessness at times about these matters.

"I have known an occasional man in a faculty, just as I have known an occasional minister in the pulpit, who enjoyed shocking the simple souls holding simple views. It does not seem to me to be a very admirable thing. I am not a reactionary, as the members of my church here present know. But no boy in a Christian college ought to be compelled to endure wounds recklessly inflicted. This faith of his is to be conserved, not its crudeness, not its mistaken intellectual basis; but the simple faith itself is to be conserved through this period, which is a period in which the boy will receive enough of the wounds of reflection, and when he will receive what is a good deal more serious, the wounds of temptation under new conditions. And the wounds that temptation and reflection inflict upon the youth in college are wounds that we do well both to avoid and to heal." (McDowell, W. F., The Christian Ideal in Education, *Bulletin Association of American Colleges,* 1: 1, pp. 20-28, 19 South La Salle St., Chicago, Ill.)

Dr. Shailer Mathews deplores the habit of putting "interrogation points into our faculty chairs and then expecting our students to be exclamation marks." "A God under investigation," he declares, "is not a God over whom one can be enthusiastic." The college gets our boys and girls just when they are opening out into manhood and womanhood. It is the privilege of the college to give the

final coloring to their views of the world and of life. At no other period are they more in need of counsel, sympathy and advice. To consider them as mature men and women, group them into classes in charge of budding doctors of philosophy, whose chief interest is scholarship instead of character; to grind them through science, sociology, philosophy and ethics and raise the critical problems which tend to disturb the simple faith of their childhood, and then to turn them over in their perplexity and doubt to the voluntary Bible class taught by some upper classman who has "found himself," as our Association friends say, is the very height of academic brutality.

Students should live rich, full, religious lives during their college courses, and the college which disturbs the moral and religious moorings of childhood must not laugh in derision at the student's troubles, and talk learnedly of the student's "finding himself," of reconstruction, readjustment, etc. It is the faculty's business to supervise the readjustment. To take away the student's underpinning of faith and not build a new and stronger superstructure is without defense. And yet, our colleges are engaged in the work of shattering religious conceptions and either ignoring the consequences, or unloading their victims onto voluntary classes in religion, where amateurs will attempt to rebuild what professionalism has destroyed.

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College authorities have used a good deal of cheap sophistry in answering the above indictments. They have talked about the Christian atmosphere of their institutions and pointed with an air of finality to the facts that the large percentage of ministers, missionaries and religious leaders *come from* church colleges. It is, however, also true that these ministers and missionaries also *go to* the church colleges. They are seldom made there. (See Robins, H. B., For the Work of the Ministry, *The Record,* 11:2, pp. 27-41, November, 1916, Rochester Theological Seminary, Rochester, N. Y.) They are made by the home church, by Christian homes, and having decided to be ministers they go to their own church college, just as they would go to the state university had they decided to study medicine, or engineering. Bishop Nicholson spoke the truth when he said: "The fact is that not all these church colleges are as pious as they might be. Not every college we have is just now a veritable copy of the Kingdom of God come down to earth, nor of the perfection of wisdom in the use or disposition of moral and spiritual forces. They are human forces. They are struggling with great difficulties. They are in the midst of great temptations. Their presidents are harassed with financial problems. They are doing a great work for the Kingdom as it is, but they would do a much greater work

if the church would give them a better support and a better chance."

c. Students in Biblical Courses.

One further indictment must be made against the church college. They do not succeed in reaching a sufficiently large number of the students with such courses as they do offer. During the year 1913 a committee of the Student Christian Associations gathered reports from 214 colleges and universities. Fifty-four of these were under State control, seventy-eight were independent and seventy-nine were church colleges. The results are as follows:

In curriculum-required Bible classes.	8,656		
In curriculum-elective Bible classes.	4,821		
		13,477	
In voluntary Sunday-school classes.	13,953		
In voluntary classes outside Sunday school	14,995		
		28,948	
Total number in all Bible classes			42,425
Total number not in any Bible class			47,772
Total number students in the 214 institutions			90,197

(*Ninety-fourth Annual Report of the Board of Education of the Presbyterian Church of the United States of America,* p. 35.)

d. Informed and Aroused Constituencies Needed.

For a decade the Religious Education Association has been trying to improve the status of Biblical and religious teaching in

church colleges. There has been a slight improvement in the colleges of one or two denominations but, on the whole, there is little change for the better. A few colleges are doing splendid work in this field but the rank and file of the church colleges are making no effort to strengthen their religious courses. One may read the entire proceedings of the Council of Church Boards of Education and the Associations of American Colleges without finding any trace of a movement in this direction. These organizations are actively interested in standardizing their secular courses so that they can compete with state universities, but in the entire course of their history they have done absolutely nothing to improve the quantity or the quality of Biblical and religious teaching in our American colleges. When the Association of American Colleges finally agreed upon its ideal, Efficient College, there was found no place for the Bible in either the Freshman or the Sophomore years and only room for a two-hour course in the Junior year and a two-hour course in the Senior year. A foot-note states that if it is desired to have Bible study in the first two years it may be supplied by the Y. M. C. A. or other voluntary classes. (See *Bulletin of Association of American Colleges,* 2: 3, p. 64.) In harmony with this model, denominational Church Boards of Education issued such recommendations as the following to their colleges:

"We recommend that from four to eight of the 120 semester hours be devoted to religious education. We recommend that our colleges maintain a department of education and that they meet the requirements for state certificates in the state in which the college is located." (From 20 to 30 semester hours.) (See *The Education Bulletin,* 1:1, p. 28, Sept., 1915. Dayton, O.) Four to eight hours for the church, and 20 to 30 hours for the state!

There is little hope that the deplorable condition set forth in the foregoing pages will be remedied from within. It will be necessary for the constituencies of these colleges to be aroused to an appreciation of the actual conditions. Ninety per cent of all the money raised to support church colleges is raised with Biblical and religious education as the talking point and still less than ten per cent of the money so raised ever finds its way into distinctly religious channels.

There is but one reason for supporting church colleges and that is *the teaching of religion to the American people.* When a church college ceases to regard the teaching of religion as its chief function it should cease to draw support from the churches.

The first chair established in a church college should be the chair of Biblical history and literature. Until this chair is adequately provided for, a church college has no moral right to use its funds to establish secular

courses. The state colleges can teach the secular subjects to the American people, but the teaching of religion is the reason for the existence of the church college. For a church college to use funds for other purposes before it has adequately provided for religious teaching is an unpardonable misappropriation of funds.

The second chair established in a church college should be the chair of religious education. State institutions will train the teachers for the public schools. It is one of the chief functions of the church school to train teachers for the church.

These two chairs expanded into strong departments should be the heart of the church college. If, after these departments have been thoroughly equipped, there are available funds, the institution may add departments for the teaching of other subjects if such courses are not being adequately provided by the state.

At the present time it is hard to distinguish the product of church and state schools. Their curricula are the same, the academic atmosphere is the same, and students come from both without a preparation for intelligent participation in the religious life of the community. A student coming out of the church college should know his English Bible thoroughly and *he should love it;* it should bear to him the divine message of the living God; he should know how to teach the great

religious truths to the children in his own home and in his local church, and he should be so trained in the principles of the religious life that he is prepared for effective lay leadership in the affairs of the Kingdom at home and in the wider reaches of the religious life. A church college which sends a student out without these marks has failed, for all other marks may be acquired in tax-supported schools. The church college must not think that it has given a student a religious education when it has taught geometry and other secular subjects in a religious atmosphere. It is the business of the church college so to teach religion to the students that geometry and other secular subjects wherever and by whomsoever taught will be in a religious atmosphere; the student will carry the religious atmosphere with him into all his duties. But the student needs more than atmosphere if he is to be himself a creator of Christian atmosphere. He needs systematic knowledge. He needs the guidance of a trained specialist in religious problems as he adjusts the scientific, ethical and philosophical problems in the light of the religious ideal.

The church colleges are just now making a strenuous effort to standardize their secular courses in harmony with the rulings of certain voluntary standardizing agencies which are known to be close to the great philanthropists of the country. The churches need

to remind their colleges that they are expected so to standardize religious teaching that the students of our colleges will develop into men and women dominated with the religious impulse. It is this last task in which the church colleges are not interested. They are busy with the affairs of state, and have little time for the affairs of the church.

The religious education of the American people demands that the church colleges teach religion as their prime responsibility.

2. *The American Principle of the Separation of State and Church*

The arguments for the church college which are most common are almost exact paraphrases of the arguments used by the Catholics in support of their system of Parochial schools. In a very true sense the Protestant college system is a Parochial school system on the college level. Note the four quotations below:

1. "The function of the denominational college is to encourage and perpetuate that form of higher education in which deep learning and fervent piety are forever united. In such a college, religion will be regarded as a necessary factor in education, and the development of the spiritual life a fundamental part of the education process." (*Bulletin Association of American Colleges,* 1:1, p. 127.)

2. "The church and the state do not and from the very nature of the case they never can meet in the educational field on equal terms. They are not competitors in any strict sense of that word, or rivals, but neither can they be indifferent to each other. Each has vital interests in the child which must be safeguarded. The state must see to it that the child is properly trained for citizenship and the church must see to it that her children are adequately trained for membership in the kingdom of God. The ultimate aim of the church in education does not lie within the scope of the state schools. The church does include in her scheme of education every legitimate aim of the state." (*Catholic Educational Review,* 12: 2, pp. 131-138.)

3. "Today she (the Catholic church) has in her schools built and supported by Catholics one and one-half million children. She is saving the United States annually at least seventy millions ($70,000,000) dollars for education." (*Catholic Educational Review,* 12: 1, p. 23.)

4. What, then, is the use of the college? In reply it might be sufficient to say that the state would be overwhelmed with the task of educating 10,000 additional collegiate students (at least twice as many as it now has in the academic departments of the state universities) for whom it now pays nothing except that it exempts from taxation the property owned by the colleges." (The

Function and Future of the Small College of the South, *Board of Education, M. E. Church,* South, Nashville, p. 10.)

Quotations 2 and 3 are Catholic; quotations 1 and 4 are Protestant. They speak the same language.

The time has come to define the relationship of church and state with reference to higher education. The Protestant churches believe that the highest interests of democracy demand a system of common schools in which all the children of all the people may be taught common knowledge, common habits, common attitudes and common ideals as the basis of collective thinking and acting in a unified democracy. They believe that to withdraw the children of the various religious bodies into separate schools for secular and religious instruction would in the end defeat democracy. They, therefore, build a system of Sunday and week day religious schools in the local communities and seek unity in the educational process by a close correlation of the two systems of schools. Do the interests of democracy demand that a system of church schools shall parallel the state schools all the way from the kindergarten to the university? To what extent may the church colleges duplicate the work of the state colleges? Shall they continue to be competitors and friendly rivals? Shall the layman be asked to finance two systems of higher secular education, one a state system and the other a

church system? The state is erecting a system of schools for all the people. As this system develops the church colleges will be called upon to show why they remain in the business of secular education.

That the church colleges already feel the necessity of some readjustment is shown in the discussions at the time of the organization of the Association of American Colleges. The permanent secretary of the Association in outlining the reasons for the new Association said: "There is already a program outlined for the educational development of America. This program was accepted by the National Education Association, in a report made three years ago, as the ideal to work towards. It excludes any satisfactory consideration of the American college, and looks finally towards the elimination of everything collegiate, unless it be the possible admission in a very uncertain manner of two years of college work. The scheme is: Six years of primary work covering our present six grades; six grades of high school work, three years of which shall be in the junior high school and three years in the senior high school. The intent is that the sixth year high school student shall be a college Sophomore in point of development. This plan was reported to the National Education Association, adopted by that Association, approved and published by the Bureau of Education at Washington, and is now ac-

cepted as the authorized ideal of public education. This has all been done without the concurrence of any group of colleges, without any consensus of opinion or judgment from them. The colleges desire to consider the effect of this reorganization of education upon them, and the need either of securing a modification of this program or adjusting themselves to it." (Cooper, R. W., in *Bulletin of Association of American Colleges*, 1915; 1:1, p. 43.) The facts are that the proposed public school system is complete within itself; it makes no place in the system for a system of colleges under church control. It covers all aspects of education *except religion;* this it leaves to the churches. This system of state schools will be perfected. The question is, shall the church schools enter into competition, or shall they withdraw from the secular field as fast as the state enters it, using their funds in fields not adequately covered by the state? In discussing "The Future of the Church and Independent Schools in Our Southern Highlands," John C. Campbell of the Russell Sage Foundation says: "As a rule, the day schools are small and are regarded as of a temporary character, and it is likely that the policy followed by some denominations long in the field will be adopted by others, namely, that as good public schools increase in number in the mountains, church support for day schools will be withdrawn, and the funds for-

merly employed for their maintenance be applied to other activities in those communities, or be used elsewhere." (P. 5.) Should the church follow this same policy in the collegiate field? Is there a value in the state's maintaining a few strong colleges in which secular and religious education are ideally balanced for the purpose of setting a standard for state schools? If so, how many such schools are needed? The church must continue to be the sponsor of education but it must take seriously the American principle of the separation of the church and state in education and see that the American people are given a religious education without institutional rivalry and competition.

3. Reasons for the Present Attitude of Church Colleges towards Religion

a. Historical and Utilitarian.

Long before the state was interested in higher education the church had founded institutions for higher learning. These church colleges were compelled to teach secular subjects as well as religious subjects. As our country grew and new territory was opened up for civilization the churches, at great sacrifice, established church colleges. The contribution of the church to the development of the educational and moral ideals of America can never be computed. The states were poor and their state colleges did not begin to meet the needs of the people. During the past

two or three decades the states have grown in wealth; the elementary and secondary schools have become well-nigh universal and the state colleges have grown at a rate never before paralleled in the world's history. The development of the public high schools robbed the denominational academies of their students and the splendidly equipped state colleges drew the patronage which had formerly gone to the church colleges. Discussing this situation Professor Gibbs, in the report previously quoted in this chapter, says: "Added to these was the demand from the students themselves that the college prepare them for industrial, professional or business pursuits. The colleges struggled heroically to meet these new demands and to a certain extent succeeded. Without adding very much to their equipment or their teaching force, they rearranged their courses, added a few more and so were able to hold out to prospective students the advantage of taking their pre-law, pre-medical, pre-engineering courses in a school where expenses were low, classes small, personal attention from teachers greater, and environment more conducive to good work. To add to their income, the colleges organized departments of music, business, etc., for which extra tuition was charged. This demand created by the spirit of the times, emphasized by the state universities, compelled the college to multiply work. This was done at the expense of the older

studies. It is evident that the one subject that suffered most was the Bible. The present condition of Bible Teaching is the result of the above forces."

b. "Religion Caught, not Taught."

A second cause for the dropping of Bible courses from church colleges was the conception that religion was caught, not taught. It was held that the teaching of secular subjects by Christian teachers made unnecessary any formal or systematic teaching of Biblical or religious subjects. The fallacy of this position has already been pointed out in this chapter.

This is a renewal of the old argument between Socrates and Aristotle as to whether or not virtue can be taught. There are those like President Hyde, who hold that "if you make science the center and introduce religion into the curriculum as one of many subjects, religion as a subject of study turns out to be not religion itself, but merely historical facts and philosophical facts about religion; criticism and theology in other words; things no more like religion than astronomy is like sunshine, or botany like the beauty and fragrance of a flower." On the other hand, he argues that if religion is made the center, edification becomes more important than verification, and education becomes an inefficient sham. Therefore, he concludes that "as a subject in the curriculum, religion should have no place whatever until the stu-

dents have sufficient maturity to study it scientifically." President Hyde's fundamental error lies in the assumption that religion can not be taught scientifically without excluding the very essence of religion. But the colleges cannot argue with President Hyde that students are too young to enter upon a scientific study of religion, for with few exceptions the colleges offer the same students scientific treatment of philosophy, ethics, sociology and political science. Consistency demands an equal place for the study of religion.

c. Biblical Criticism.

We have been passing through a period of religious reconstruction. The scientific and historical methods have been applied in the field of religion. The psychology of religion, comparative religion and historical criticism have made necessary a reorganization of methods and a reconstruction of ideas in the field of religion. For a time it seemed that the foundations of faith were crumbling. Premature conclusions from the research laboratories were dogmatically handed out to college students, by young "scholars" with an air of finality which broke down faith in the old but left no new grounds upon which to build the life of the spirit. The church reacted against this destructive method. Colleges fostering such heresies met the disfavor of their constituencies. To retain the old unscientific method left the Bible courses unworthy of academic credit; to accept the new method

alienated influential friends of the institution. One way out was to take religion out of the curriculum and put it into the college atmosphere. This method was followed by many colleges. Religion suffered a great loss by not having as its champions during this period of transition the most scientifically trained minds to be found in the country. The few institutions that championed the principle that religion and scholarship are not incompatible have lived to reap the rewards of their faith.

d. The Doctrine of Formal Discipline.

It has been held by some that religion can not be taught in such a manner as to have both academic and religious value. It is therefore held to be the business of the Christian Associations to teach religion in voluntary non-credit classes for religious value. Mental discipline may be secured in the curriculum, these people hold, from other subjects as well as from Biblical subjects, and there is little use to stress the Bible in the curriculum. Church colleges have been dominated by traditionalism and conservatism. They come down from a time when it was thought that the culture of the aristocracy might be handed over to the masses in a democracy through formal teaching. We now have new ideas of democracy, a new psychology, new educational theories and new methods of building courses of study.

The colleges have been slow in making the curriculum adjustments because of their adherence to an old theory of mental discipline. There are two theories of curricula making, the *academic* and the *social survey*. The academic is the traditional method. It is built on the old doctrine of formal discipline. It undertakes to give each individual a full-rounded development by the logical presentation of certain quantities of subject matter. It assumes the existence of studies, science, mathematics, etc. These studies or systems of knowledge must be developed, the circle of human knowledge must be widened and this knowledge must be handed down to posterity by teaching. The logical method must be used both in research and teaching, for no bit of knowledge, usable or otherwise, must be allowed to drop out of sight.

For the development of these systems of knowledge, college departments are organized under the direction of great scholars who love the subject matter of their department above life itself. The instructors in the departments are selected because they are scholars, and they will be retained and promoted upon the basis of their productive scholarship in their special fields of research. Teaching ability is not at a premium. The institution may wish to turn out an improved type of citizen; the department wishes to turn out high-grade monographs. The welfare of students is subordinated to the welfare of

subjects. The department must each year select a few brilliant students who give promise of becoming scholars and these are nourished on fellowships and instructorships, while the rest of the student body pass out of the department as so much waste material, from which scholarship has nothing to expect.

In building a curriculum on the basis of subjects, there is no way to determine the relative value of subjects. Therefore the amount of time given to each subject cannot be logically determined. It is for this reason necessary to resort to the illogical method of building the curriculum by compromise. If the question of granting college credit to religious education, or determining how many hours of such study should be included in the curriculum, should arise, the matter would be decided by a majority vote. For this reason religious education, not having a friend at court, would get scant recognition in the presence of the established, vested interests, pure science, mathematics, classics, etc. In every faculty there are now coming to be an increasing number of educational insurgents who regard the making of curricula by compromise as a phase of educational "stand-patism," which must give place to the more rational method of "social survey."

This method makes the student the basis of the system rather than the *subject* of study. It desires to hand on to posterity an improved man or woman, and it uses just such

subject matter as will further this end. Instead of saving all scraps of knowledge and letting students become the waste material to drop out of the record, it saves every bit of student talent and develops it, letting unusable bits of subject matter drop by the wayside.

This method selects its instructors for their *teaching ability.* True, the instructor must have subject matter, but he must also know students and their needs and he must know just how to use subject matter to increase the student's capacity for complete living.

In building its curricula the "social survey" method makes no initial assumption as to subject matter. Making allowance for sane progress it assumes that the children of today will have the same problems, tasks, needs, as the men of today have. It aims to fit the rising generation for what they are to do, but it includes all they have to do. It begins by listing the activities of men today; the necessary items of information needed for guidance; necessary habits which must be formed; and the necessary attitudes of mind of the different classes of workers. With this as the background, the next step would be the organization of material and the determination of methods of presentation. This plan requires the service of educational experts. Its curricula will be based upon scientific analysis rather than upon com-

promise. Its primary interest will be social welfare, instead of some specific branch of knowledge.

If our colleges are to contribute to the social well-being of the nation they must adopt the method of "social survey" and build their courses of study on the basis of human needs. But there is no human need more vital, more permanent, more continuous or more universal than the moral and religious need.

If the college is to teach religion it is necessary that the courses be suited to the needs of young people in middle adolescence. Critical courses in the Bible might be anything but religious. An emphasis on facts and dates and construction may give valuable information, but it does not necessarily give the religious impulse. One might so critically study the four Gospels in an attempt to master the scientific method as to entirely lose sight of the great Life recorded in these books. It is possible to study the Bible as literature and get little religious value from the experience. The same results might be secured from the study of any other literature, and the scientific method might be secured from any of the sciences.

There is certainly a place for this critical study, but that place is in the graduate school and not in the undergraduate years. The undergraduate needs the results of research, not the methods and processes. The Bible can be taught with a different empha-

sis. It may be so taught that out from all its biography, history and literature, there will come the God consciousness. And if this sense of the presence of God can so possess the student as to have a compelling influence on his future conduct, then the teaching will have religious value.

The logical analysis of ethical and religious problems must not be allowed to take the place of the concrete, personal presentations of truth such as the Bible contains. We seldom reason ourselves into righteousness. The imagination and the emotions respond to the great truths of life most readily when presented through great personalities. A sincere, sympathetic teacher, presenting the great literature of the Hebrews, may teach the heart to respond to and appropriate the noble and the ennobling things of life.

Such study can be thorough, though it need not be exhaustive. It will be cultural and perfectly worthy of college credit. It will not have its results in tangible form on the teacher's grade book, but it will show itself in a vitalized life seeking for truth in all realms, and living the truth in all sincerity.

The colleges must be willing to grant academic credit for this sort of spiritual development, just as they grant academic credit for growth in the capacity for conceptional thinking or in any other phase of mental development.

Mr. Harrison S. Elliott in an argument for voluntary Bible study in *Religious Education,* 7: 6, pp. 713-718, February, 1913, says, "To attempt to make a curriculum class deal largely with this personal message at once endangers its academic standing. Scholarship cannot be based on religious conviction, nor can curriculum credit be given for personal religious belief." It may be said in reply that this argument is sound if we are to accept the old academic theory of curricula making and hold that the purpose of the curriculum is to make scholars. But it will not hold true if we are to accept the newer view that the purpose of the curriculum, as of the whole college organization, is to make the highest type of men and women. I would not make a classroom a prayer meeting or a personal testimony meeting, but I would have it a place where great principles of life were so studied as to inspire students to noble living. From such classes they will go out to harder study and deeper research than would be possible if the emphasis were placed on facts instead of personality.

e. Vocational Efficiency and College Credit.

Certain types of Biblical courses and courses in the science and art of teaching religion have been denied a place in the curriculum of church colleges on the ground that they are vocational, not cultural or dis-

ciplinary. It is now a recognized principle in education that courses of study do not lose their disciplinary value because they have utility. It is possible to get discipline through content. In fact it has been shown that the disciplinary values are greater if the study is motivated by a desire to use the knowledge or power for specific ends.

Religious Education is not the first subject to be excluded from the college because it had vocational value. First the applied sciences, then the social sciences, then psychology, then education fought their way into the academic fold. Religious Education is now fighting for entrance. It is a working rule in most colleges that from one-sixth to one-quarter of the 120 semester hours required for graduation may be vocational or highly specialized subjects. It is understood that theory and applied courses will be arranged in logical sequence. In another section of this chapter this problem will be considered in greater detail.

4. The Responsibility of the Church College for the Religious Life of Its Students

The following paragraphs suggest a program for the use of church colleges:

a. College Students Need Contact with the Local Church and the Church School.

There is very serious danger that college students will lose contact with the work of

the church and the church school during the critical years of their academic life, either because of the stress of student duties, the break from the old home church, the influx of new social and intellectual interests, or through the substitution of student Christian Associations or other religious or social service activities not organically related to the local church. This danger of losing active connection with church work on account of the four years of inactive relationship to the work of a local church should be made clear to students, parents and college faculties. Students entering college should immediately be brought into responsible connection with the life of the local church and they should live normal church lives during their entire college course, so that they will go from college out into the work of the local churches of the communities in which they are to reside, trained and experienced veterans in Christian service. No student associations of any kind should be permitted to become substitutes for active participation in the work of the church. Churches located in college centers, and college authorities, should provide ample opportunity for the normal religious life of the college students through active participation in the work of the local churches.

b. Curriculum and Other Credit Courses Should Be Provided.

There are just two things that a church

college can do which the tax-supported college cannot do: (1) The church college can make the religious life of the student a matter of institutional, faculty concern; the state college can not. (2) The church college can give religion an adequate place in the curriculum with the same academic advantages that are accorded history, literature, mathematics, science, and other curriculum subjects; the state college can not.

Students should return from our church colleges with information and training in the Bible, the church, the church school and the profound problems of individual and community welfare which will enable them to become intelligent and effective leaders in the religious life of the local communities. Church colleges should be urged (1) to provide standardized courses in the Bible, in religion, and in the church, its history, function and administration, which will be open to students in every year of their college course, and (2) to urge every student to elect a sufficient number of these courses to constitute him an efficient lay worker in the church and in the church school. Colleges should be reminded that non-credit, volunteer courses in religion in an academic environment usually reflect discredit upon religion unless they are reinforced by strong curriculum courses which standardize and give tone to the subject.

Parents whose children are entering college should investigate the catalogues of their colleges with reference to the courses in Biblical literature, religious education and kindred subjects which are offered in the regular collegiate courses, and they should insist on their children's electing the courses which would give them the culture of the soul, while pursuing the other subjects leading to a baccalaureate degree.

c. Sunday Courses in Religion Should Receive Academic Credit.

Non-credit courses are apt to be discredited in an academic environment and it would be unfortunate to attach a stigma to religion by this process. On the other hand credit courses are respected by the entire student body. Bible study should come to connote hard and exacting student work. Moreover, it is easier to hold college students in courses which maintain high academic requirements. At Greeley, Colorado, each year from 600 to 800 students in the State Normal School pursue Sunday courses in the churches of Greeley which are accredited towards the completion of the regular courses in the Normal College. For years the State University of Iowa has accredited towards the completion of its baccalaureate courses Sunday classes conducted in the local city churches under the supervision of a faculty committee. The University of Chicago conducts regular Sunday morning classes in various phases of

religion and religious education for which regular collegiate credit is given.

Every church college should arrange to offer college credit courses in connection with the church schools in the community in which it is located. Local church schools having a large number of student members may find it advisable to organize college departments. By this means the peculiar student problems may be met and at the same time the students are organically related to the church and the church school.

d. The Religious Life of the Students Including Religious Instruction Should Be Under the Direction of a Faculty Committee on the Religious Life of Students.

The religious life of the student body should be a matter of faculty concern. It should not be left to student initiative or to organizations extraneous to the college. Each faculty has a standing committee on curriculum, student publications, athletics, discipline, etc. Why should it not have a standing committee on Religious Life through which it could supervise the religious development of the student body? This committee should be carefully selected from the departments of Biblical literature, religious education and other departments. The following outline will suggest the work of this committee:

(*1*) *Organization.* The committee on Re-

ligious Life of Students will be a regular standing committee of the faculty. It will have general supervision of instruction and expressional work affecting the religious life of students. All student organizations, such as the Y. M. C. A. and Y. W. C. A., the Volunteer Mission Bands, etc., will do their work under the general direction of this committee and they will submit regular reports to the faculty through this committee. Student initiative will be directed through a Students' Council, comprising representatives of the various classes and student organizations. Community harmony and cooperation could be secured through a Community Council comprising the pastors of local churches, student pastors, and other influential community leaders.

(*2*) *Courses of instruction.* This committee would give careful consideration to the quantity and quality of religious courses which were available to students. These courses will be of two types:

(a) Regular curriculum courses. These will be (1) Biblical, (2) Religious Education, (3) Closely related courses, such as ethics, and the social sciences.

(b) Credit courses in College departments of church schools and in church schools not under control of the college. These courses may be graded to meet the capacities and the special needs of the four academic years, or they may be elective courses chosen without

regard to the student classification. Mixed classes, classes for men and classes for women may be organized. The instructor and the nature of the subject of the course will determine its selection by the students. Extra credit may be earned by students doing additional research and other assigned work. Students who do not wish credit will not be required to do the prescribed reading, or to take the required examinations.

(*3*) *Recruiting agencies.* All curriculum courses in religion and all credit courses and other recommended courses offered in the churches of the community should be published in a special folder and presented to each student before he enrolls at the beginning of each semester. The student organizations should actively solicit each student for enrolment in these courses. These organizations should promote and popularize courses given under faculty supervision rather than attempt to give courses on their own account.

(*4*) *Expressional activities.* Abundant opportunity should be given students to give expression to their religious life. Here again the Christian Associations will find their place. The social, devotional, and benevolent activities should be planned by the churches and the college organizations should promote the activities of the churches rather than plan to supplant such activities by functions strictly related to the college. There should

be the closest relation between the expressional agencies of the local churches and the Christian Associations connected with the college. The entire program of expressional work should be supervised by the faculty committee on Religious Life of Students.

5. *The Church College and the Local Church School*

a. The Standardizing of Local Church Schools.

Church colleges are founded upon the *public* high schools. They should be founded upon the Sunday and week day schools of local churches. Church colleges have joined with state colleges in the standardizing of public elementary and secondary education. They have done absolutely nothing towards the standardizing of religious education in the local churches from which they draw their students. It is the duty of the church college to specify the number of units of Bible Study it will accept for entrance and to determine the conditions under which such credits may be earned. Colleges now have their inspectors who visit the public schools and assist in maintaining standards of efficient teaching; the church college should have inspectors, or better, *supervisors,* who go out from the college to the church schools of its constituency for the purpose of stimulating efficient work. Teacher-training for local religious teachers

should be directed and standardized by the church college. At the present time teacher-training standards and standards for church schools are determined by field secretaries and publishers' agents. But the standardizing of schools is an academic matter; it should be the responsibility of the educators of a church, and the colleges should be vitally and actively interested in the process. Why should not every church college be a center from which would go supervisors and extension lecturers whose business it would be to direct the development of the church schools which feed the church colleges? If a college requires 30 semester units for entrance it might accept 6 or 8 units from the church schools, defining the conditions under which these units would be accepted. A student could then enter a church college with part of his credits from the public schools and part from the church schools. This arrangement would solve the problem of academic credits in the only satisfactory way, relieve the local high schools from the responsibility of fixing the conditions of accrediting Bible courses, and make possible a reasonable time schedule for students. (See pp. 106-11.) The state colleges may be depended upon to supervise the work of the secular secondary schools. The church has a right to expect its colleges to render a similar service in the field of religious education. Why should not a church college publish a list of accredited

church schools, just as it publishes a list of accredited public schools?

College men talk learnedly of a student's religious reconstruction, deplore the poverty and the crudeness of his religious conceptions, but they do nothing to correct the situation. By standardizing text-books, methods, teachers' qualifications, etc., in the schools from which their students come, they could correct these defects and the college student, instead of having a period of bitter reconstruction, would have a period of fulfilment and enlargement.

I am not unmindful of the abuses which have attended the attempt which colleges have made to standardize the public schools. These abuses are being corrected by the enlargement of the standardizing boards to include the representatives from the secondary schools and the local communities. Religious education should profit by the experience of the public schools. Its standardizing boards should include from the beginning representatives from all the schools involved in the system which is being standardized.

b. The Function of Church Boards of Education.

This work is one of the chief functions of Church Boards of Education. With one or two possible exceptions all the Church Boards of Education in this country are not Church Boards of Education at all; they are *College* Boards interested in the college problem,

ambitious for a place in the system of public schools, interested in standardizing secular education, and in themselves meeting the approval of the national standardizing agencies which are in favor with college endowment Boards or Foundations. Educational efficiency demands the enlargement and reorganization of these College Boards into real Church Boards of Education which are interested in the entire educational problem of their constituencies. These Boards would have in their membership representatives from the elementary and secondary schools, as well as from the college and seminary. They would be interested in teacher-training of all grades, in the rural as well as in the city schools and they would be concerned with extension teaching quite as much as in curriculum credit courses. The colleges of a religious body should be made to see the place they should fill in the system of religious education which the Church Board of Education has projected for the religious body it represents. These Church Boards of Education should outline an educational program extending from the kindergarten to the graduate school. There should be a clearly defined way to pass from grade to grade through the entire system. The church college is but one unit in the system. The Church Board of Education must be bigger than the college and the college must through this board be held to a service to the churches

and to the religious life of the territory it serves.

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6. *A College Department of Religious Education*

In 1915, at the request of the Council of the Religious Education Association I made an exhaustive study of the status of religious education in colleges. The results of this study were first published in *Religious Education,* 10: 5, pp. 412-426. Modified and enlarged to include later data the conclusions from this study are incorporated into this section.

a. The Term "Religious Education" as Applied to College and University Instruction Should Be Defined.

It has at least four different meanings: 1. It is applied to any form of education which is under the control or direction of a religious body. 2. It is applied to any instruction which endeavors to advance the cause of religion in the individual or in society. One college president writes: "Our whole college enterprise is conceived of as an effort in religious education." 3. It is applied to any form of education which seeks to train leaders for religious organizations and movements. This would include the training of ministers, missionaries, teachers, pastoral helpers, and social workers. 4. It is applied to education that seeks to prepare people to teach religion either professionally or non-professionally.

It is the opinion of the writer that the term religious education appearing in college catalogues should signify the theory and practice of teaching religion. The term religious pedagogy is too narrow; some term must be used which will include organization, administration and practice as well as educational theory and methodology.

Some colleges are now advertising departments of religious education without offering a single course in the science and art of teaching religion; others consider such courses the essential elements in a department of religious

education. Certainly the time has come for clear-cut definitions of terms.

There is a growing body of technical knowledge which must be placed at the disposal of those who are to direct the religious education of our people. Courses in the technical knowledge that underlies the teaching of secular branches are listed in college catalogues under the general heading, "Education"; it seems reasonable to ask that kindred courses involving the technical knowledge and the special disciplines necessary for the training of religious teachers should be grouped under the title "Religious Education." Courses in the Bible would not appear under this head unless they were "teachers' courses" which analyze the teaching values of the material studied.

b. College and University Work in This Field May Be Expected to Develop Slowly.

The churches, long denied the help of the colleges in the training of religious teachers, are now demanding that this important subject be given adequate recognition in college curricula. The friends of religious education must insist that this demand be not supplied by an influx of chairs of religious education with professors in charge who have not had scientific training in this special field.

There are many reasons why this work should develop slowly:

1. The subject is comparatively new. Half the courses now being offered are less than five years old. We must feel our way with these initial courses and those entering this field should be prepared to evaluate and interpret scientifically every experiment attempted.

2. There were in 1915 but fifteen men doing college work in this field who were trained for this work. Our graduate colleges should be filled with men preparing for college professorships in this field.

3. There is as yet no thorough differentiation of courses in this field. This is clearly shown by the fact that 71 courses are listed under 48 different titles. (See *Religious Education,* 10: 5, pp. 414-415, October, 1915.) Courses must be slowly worked out; text-books written, and proper correlation of subjects determined.

4. The courses in this field should commend themselves to the older departments in the colleges as in every way worthy of the highest academic rating. Public school courses in pedagogy have scarcely cast off the stigma of being "snap" courses. The odium which attached to them resulted from the fact that they were pressed for college credit faster than the science could be developed and competent professors trained. Religious education should profit by the experience of its older brother and be content to develop substantially, though slowly.

c. Trained Men Are Required for This Work.

Many colleges already offer courses in Biblical and related themes which are essential to a well-balanced department of religious education. The correlation of these courses around others having to do with religious education as such is the work of a man who has had special training for this field. Adding a few courses in pedagogy, organization, etc., to the schedules of men in other departments will be inadequate. There must be a central organizing force which interprets, uses and reorganizes the material of the related courses in the light of the dominating ideals of the courses in religious education. Moreover, the work which must be done in this field cannot be done by men whose interests are in other lines of research. The colleges have made large contributions to other fields of research and investigation. They owe the same service to this new and important department of knowledge.

Professor Johnston's description of the work of a professor of education fits so completely the work of a professor of religious education that it is quoted in full: "The college professor of education has become a factor in our educational development to reckon with. He has ceased to derive trite maxims from an academic philosophy; he reaches out into various related fields, psychological, sociologic, economic or

industrial as the case may be and actually makes various departments of study; he steadies himself in his emancipated position as coordinate in rank with older academic and professional colleagues, evolving his method and educational philosophy in accordance with new social, industrial and political conditions; he recruits his teaching ranks with men who are of the constructive, research order; he plans ahead how to help his intending students to orient themselves in the labyrinths of the general college curriculums planned as yet with no reference to intending teachers; he meets the school man in the schoolroom and handles without gloves the dusty problems of that atmosphere. Often his problems are so new that in any particular field he can exhaust his knowledge and the available literature in a one hour course. His material is still somewhat unsystematized; his nomenclature is confusing; his courses overlap and are not so easily standardized for transfer of credits as those in Latin or mathematics. Some of his colleagues still think of him as an alien. He himself, however, is so immersed in his own problems, fascinating and urgent, as to be immune both to intimation of his real importance and to the attitude of his academic colleague who has ample time for leisurely surveillance of a neighbor's doings." (Report of Commissioner of Education, Vol. 1, 1913, page 501.)

d. The Colleges Should Define Their Relation to Education as an Occupation.

A college course should broaden life's interests, provide for the discipline which comes from the concentration of mind upon a major subject, and relate the student helpfully to great life problems. The old view of culture courses devoid of utilitarian value still persists in some quarters. One college president replying to my question-circular said: "Our courses are not intended to prepare our students to do anything," and a few others echoed this sentiment as an apology or explanation for not giving back to the church which founded them graduates prepared for any definite service in the church. When modern psychology modified the doctrine of formal discipline it took the support out from under the old time culture courses and made necessary the erection of new and more scientific standards for evaluating courses of study. The colleges are gradually making the readjustment to the new order of things.

At the present time nearly all colleges require the students to carry a major subject of from eighteen to thirty semester hours and permit as high as forty-five hours out of the 120 required for graduation to be selected from a single department of knowledge. This practice gives training in concentration and encourages graduate study and specialization. Most colleges also permit from

twenty to thirty hours out of 120 to be specialized and vocationalized. This enables "combined" courses to be created and shortens the professional courses one year. This is a common practice in law, medicine, theology and education. Without doing violence to the present practice of standard colleges, religious education may ask for the customary majors, minors, etc., just as rapidly as courses can be developed to provide the required hours in this field. Three or four of my respondents objected to the introduction of professional courses in religious education. An examination of the catalogues of the complainants revealed the fact that each school had a department of education offering vocationalized courses. It is safe to assume that, without endangering its academic standing, a college may do as much for the church in the training of religious teachers as it does for the state in the training of secular teachers.

e. In the Freshman and Sophomore Years Subjects Should Be Offered that Lead up to Specialized Study of Religious Education in the Junior and Senior Years.

All will agree that specialized studies should be limited to the junior and senior years. There are, however, certain introductory and related courses that should be taken in the freshman and sophomore years. Biblical history should come in the first two years,

and general psychology should be taken in the sophomore year. There are also certain courses in the history of education, including moral and religious education, that can be well given in the sophomore year.

In order that students be introduced to the wide range of electives in the humanities open to upper classmen it is common for colleges to offer a two-hour introductory course in the social sciences to freshmen and sophomores. The same thing is done in the physical sciences. There is even greater reason for offering freshman and sopohomore students an introductory course which will open up to them the wide range of advance courses in the field of moral and religious education.

The fact that no one can escape the responsibility for the education of children either in the home or in their community, and the further fact that religion is a universal problem which none can escape, make it incumbent upon the college to take advantage of the first years of the college course, when students are most susceptible to religious influence, to establish religion as a permanent life interest and to direct students into fields of religious service. When it is remembered that many students do not go beyond the junior college, it is all the more evident that they should be given an insight into modern methods of moral and religious education before leaving the college.

All this can be done without sacrificing the academic standing of the college or establishing a precedent which is not already conceded to every other interest represented in the college curriculum.

f. Practice Teaching and Observation Should Be Provided, and the Professional Spirit Should Be Created.

The reports show that nearly all of the colleges having a specially trained man in charge of religious education have established some plan for observation and practice. This tendency should be encouraged. But intending teachers need more than apprenticeship privileges. There should be provision for illustrating methods of teaching under laboratory conditions. This makes it necessary for the college to have absolute control of the school that is to serve as its laboratory. A departmental library will properly follow, and exhibits. Finally, religious education clubs, of which there are already seven, parallel with English, German, mathematics and other departmental clubs, are an excellent means of fostering the spirit that will lead the best adapted and best trained students to go forward to strictly professional training for religious education as their life work.

g. The Organization of Religious Education in Colleges Should Follow the General Plan Adopted for Departments of Education.

RELIGIOUS EDUCATION

I. GENERAL EDUCATION

An examination of catalogues of church colleges shows that the courses in education are organized usually under one of two types, as follows:

1. *School of Education.* This type is exemplified by the University of Chicago. This School of Education includes a number of departments, but it is not separate from the rest of the university. Dr. Charles H. Judd, director of this school, says: "We give all of the degrees; that is, if a candidate in education has specialized in the classics we give him the degree of Bachelor of Arts in Education; if he has specialized in science we give him the degree of Bachelor of Science in Education; and the same is true of the degree of Bachelor of Philosophy. The phrase 'of Education' in each of these cases means that he has done all the work required of any department of the university for the baccalaureate degree, and in addition has specialized in education. The bachelor's degree as administered by us is, in its entrance requirements, in the amount and quantity of the work, equivalent in all respects to any other degree given by the university, and the students get exactly the same rating in all graduate matters. The students in education may take a major sequence of nine courses with us, or a secondary sequence of six courses, exactly as in any other specialty, and

they may elect beyond this point within the limits of the general university rule which prescribes that not more than fifteen units may be taken in any single department." In the undergraduate courses from one-sixth to one-fourth of the entire number of courses required for the baccalaureate degrees may be specialized and vocationalized. In the graduate courses a high degree of specialization is required and the master's thesis must be a piece of minor research, objective in character, and involving the use of one of three types of technique, namely experimental, statistical, or historical.

The School of Education in the University of Washington is organized on the University of Chicago plan with the exception that the work for the master's degree is designedly not over-specialized. It is intended to be extensive rather than over-intensive. A rigid examination is required in the work of education, in the academic major, and in the two academic minors, but no thesis is required. It is not intended to make this year one of specialized, but rather of thorough scholarship in education, and in one academic subject supported by two academic minor subjects.

2. *Departments of Education.* In the University of Wisconsin the courses in education are organized as a department parallel with physics, English, history, etc. This is

typical of many state universities and independent and denominational colleges. Specialists in this field are not agreed as to the amount of work which students of education should be required to take in their undergraduate years. Some departments of education require thirty hours of professional work; others believe this number to be too great. In the Universities of Iowa and Illinois, the students may take twenty to thirty-six semester hours respectively in education, but the heads of the departments do not advise students to do so. In addition to six semester hours of psychology they advise pupils to carry from fourteen to sixteen hours of education. It is argued that in the present state of educational science it is not wise for an institution to attempt too wide a range of electives in this field. The older subjects are said to be better organized and better taught, and besides the average teacher will be asked to teach many branches and it it is not wise to concentrate on the pedagogy of a single subject in addition to the courses in general educational theory.

The North Central Association requires eleven semester hours of education of those who teach in recognized high schools. Where practice teaching is provided, it is believed by many educators that eighteen required hours in educational courses would be adequate, including five hours of practice

teaching. Other leaders in the educational world believe eighteen hours to be insufficient.

An exhaustive survey of the present practice in the public school field is published in the April, 1917, issue of *School and Home Education.* The following quotation from this report will be suggestive to students of religious education:

"An examination of the courses offered by the different types of institutions, when compared with the minimum standards recommended by our best experts, shows a serious lack of logical sequence and of that content which the best judges tell us should come first in the preparation of the teacher. If we take courses recommended for high school teachers by these judges, and in the order of frequency of mention, up to the limit of the average of hours also recommended, we get the following:

Educational Psychology	2 to 4 hrs.
Technic of Teaching	3 to 4 hrs.
Teaching of Special Subjects	3 to 4 hrs.
Theory of Teaching	2 hrs.
Principles of Secondary Education	2 hrs.
Principles of Education (General)	3 to 4 hrs.
History of Education	2 to 4 hrs.
Total	17 to 24 hrs.
Average no. hrs. recommended	18.3

"Now if we could telescope the two courses of principles with a time allowance of four to

six hours, or the courses on technic and theory of teaching to four hours, one or both, we might then make room for the much needed course in educational sociology, three hours, which is the course next in order of preference. And in case of two telescopings a brief two hour course in educational measurements, which is tenth in order of preference, would round out the teacher's equipment very completely. The ninth course on history of education in the United States might also be telescoped with the general course in history. This would give the teachers the following program of professional courses, assuming a prerequisite of an elementary course in general psychology. The courses are here arranged with reference to logical sequence:

Educational Psychology	2 to 4 hrs.
History of Education (some reference to United States)	4 hrs.
Principles of Education (special application to secondary)	4 to 6 hrs.
Theory and Technic of Teaching	4 hrs.
Teaching of Special Subjects	3 to 4 hrs.
Educational Sociology	3 hrs.
Educational Measurements	2 hrs.
Total	22 to 27 hrs.

"In like manner we may readily see a basis for standardizing courses for high school principals. In making up the approximate average of hours as recommended by the

experts we shall need to take the first nine courses in order of frequency of mention. These, with the corresponding time schedules, are as follows:

High School Administration	2 to 3 hrs.
Principles of Secondary Education	2 to 3 hrs.
High School Curricula	2 hrs.
Supervision of Instruction	2 hrs.
Educational Psychology	2 to 4 hrs.
Educational Measurements	3 hrs.
History of Education (General)	4 hrs.
Principles of Education (General)	4 hrs.
School Supervision	2 hrs.
Total	23 to 27 hrs.
Average no. hrs. recommended	23.8

"Here again we may apply the telescoping process. Principles of education may be taken care of in one four to six hour course, thus leaving room for educational sociology, three hours. The history of education course may stress, near its close, education in the United States; and general school administration may be reviewed briefly, as introductory to the course in high school administration. Thus time might be gained for a four hour course in Theory and Technic of Teaching which every high school principal who is to supervise instruction should have.

"Arranging these courses in sequence we would then have the following minimum content for principals:

Educational Psychology	2 to 4 hrs.
History of Education (with attention to U. S.)	4 hrs.
Principles of Education (emphasis on secondary)	4 to 6 hrs.
High School Curricula	2 hrs.
Theory and Technic of Teaching	4 hrs.
Supervision of Instruction	2 hrs.
Educational Measurements	2 hrs.
School Supervision	2 hrs.
Educational Sociology	3 hrs.
	25 to 29 hrs.

"It will be seen that in both these programs the possible time goes a little beyond the mean established by our questionnaire. But this is in harmony again with numerous expressions of variation given in the replies. Moreover, the courses suggested seem to the writer to indicate the minima of preparation suited to the needs of the high schools."

I have dwelt at length on the status of secular education in church colleges (1) to show that there can be no valid reason offered by these colleges for refusing an equal service for religious education, and (2) to suggest types of organization of courses in religious education.

II. RELIGIOUS EDUCATION

A department of religious education could be established with a major subject of from eighteen to twenty hours of religious education and two minor subjects in closely related

fields totaling forty to forty-five hours. The core of this group of courses could be four courses as follows:

Principles of Religious Education, 4 to 6 hours.
Child Psychology with special reference to the development of the religious nature, 4 hours.
History, Agencies, and Material of Religious Education, 6 hours.
Organization and Administration of Moral and Religious Education, 4 hours.

A School of Religious Education should not be established until the college is fully prepared to man and equip the school for thorough work in all the lines of specialization attempted. Colleges not prepared to establish a department of religious education may unite courses in religious education and Biblical courses into a department of Biblical Literature and Religious Education, as has been done by Grinnell College. When this is done it is essential that the professor in charge be a man trained in the field of religious education, as well as in Bibical literature. Under this arrangement a student would major in Biblical Literature and Religious Education.

Colleges having departments of education will be tempted to substitute courses in general education for courses in religious education. Psychology, Educational Psychology, and a course in General Methods may be taken in common by students of the two departments but the specific interests of religious educa-

tion require that the department of religious education organize its own courses independent of the courses in the field of public education.

(See Chapter III, pp. 147–149; also Coe, George A., Religious Education and General Education, *Religious Education*, 12 : 2, pp. 123–128, April, 1917, and Horne, H. H., Article, Relation of Religious and Public Education, in *The Encyclopedia of Sunday Schools and Religious Education*, Thomas Nelson & Sons, New York.)

This section may properly conclude with a quotation from a successful minister, who has had technical training in the field of public education and active experience in college administration: "The college is not a professional school. The first and last test of its curriculum must be the test of educational worth of cultural value. The college offers courses in biology, in anatomy, in chemistry, leading towards the study of medicine, and does it without in any sense becoming a medical college. It offers courses in mathematics and physics leading towards preparation for civil and electrical engineering, and does it without becoming a school of technology. So also it may offer courses affording preparation for leadership in religious education without becoming either a divinity school or a normal college. A college is never so truly a college as when it gives its students and graduates a broad, liberal culture and at the same time sets them forward in the way to

useful service in some worthy and definite field of endeavor." (Huget, J. P., The Organization of College Courses in Religious Education, *Religious Education,* 7: 2, pp. 166-167.)

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7. *A Department of Biblical History and Literature*

Religious instruction in a college will include three groups of subjects:

1. Religion, including philosophy, psychology and history of religion.
2. Biblical Religion, including its history, its literature, and its religious teachings.
3. Practical Religion, including religious education, methods of church work, Christian ethics, etc.

The department of Biblical History and Literature is often asked to encompass this entire field. In other institutions the first group is distributed among the departments of history, psychology and philosophy. The organization of departments of religious education relieves the department of Biblical History and Literature of certain practical courses. The student, however, has the whole field before him. Certainly he should be permitted and encouraged to elect at least one two- or three-hour course each year through-

out his college course from these three groups of subjects. Out of a possible eight courses the student not majoring in any one of the groups could well select two courses from the first group, two from the third and four from the second group. In this section we are to discuss the organization, scope and problems of the second group of courses.

a. Purpose of courses in the departments. The central purpose in offering courses in Biblical history and literature should be frankly *for religious values* in the personal lives of the students. The courses will have historical and literary value but these values are secondary. The primary function of algebra is the development of the student's power for abstract conceptional thought, its secondary value may be its use in the mastery of physics. The primary function of geometry is its value in increasing one's capacity to appreciate spacial relationship; it has secondary values as well which would entitle it to a place in a course of study. In like manner Biblical History and Literature have their chief value in the development of the religious capacity of students. To neglect this function and teach these subjects merely as history or literature, or as a means of developing in the pupils "the historical method of approach" is to eat the husk and throw away the kernel. The teacher worthy of a chair in such a department will be able to teach these subjects for their religious value

without letting them degenerate into easy "snap" courses which are unworthy of academic rating. These courses ought to be the hardest courses on the campus, but they ought also to be the most absorbing and fascinating.

b. Required courses. Given the right kind of a chance Biblical courses will be elected by students without compulsion. There are some valid reasons, however, advanced in favor of a limited number of compulsory courses in this field. Many students come to college ignorant of the Bible or prejudiced against it because of poor teaching in their local church schools. If they are required to elect one course in the freshman year it brings them into contact with a new interpretation, or gives them their first insight into this wonderful literature. The student's need of religious interpretation just when he is to approach the disturbing problems of biology, psychology, philosophy, etc., is also offered as an argument for required Biblical courses in the freshman year. In some institutions Biblical courses are required in the senior year on the ground that in that year the students are deciding great life questions, preparatory to their life careers, and they should not be permitted to omit religion from the sum total of influences which determine their final view of life.

c. When offered. Some colleges offer Biblical courses only in the junior and senior years on the ground that the students cannot

appreciate the modern approach until after they have been introduced to the scientific method in the earlier years of the course. It would be as sensible to refuse to give them bread to eat until they had mastered the chemistry of food and the science of a modern bakery! Moreover, a large percentage of college students never reach the junior year. But there are compelling reasons for offering Bible courses in the freshman year:

(1) The student in the freshman year faces many temptations. He is away from home for the first time. He possesses a new freedom from restraint. A course in religion will serve to steady and give balance to the student at this critical time.

(2) From upper classmen who are studying science and philosophy the freshman will get his first taste of critical skepticism. To resolve the first doubts, and prepare the student for the science and other subjects calculated to disturb the faith of youth, there is nothing better than a Biblical course that shows the student that he does not need to lose faith in God or the Bible or the church in order to accept the teachings of modern science.

The content of the freshman year varies widely:

(*a*) The subject may be approached from the standpoint of the student's present moral and religious needs. This method has been followed by the Christian Associations in

preparing their series of "College Voluntary Study" text-books.

(*b*) The subject may be approached through an outline study of the world's needs and the world's religions.

(*c*) The subject may be approached through the study of great religious personalities. The Life of Christ or the Hebrew Prophets would introduce the student to the great ideals of religion and strengthen religious convictions.

(*d*) The subject may be approached through a chronological study of the Bible.

(*e*) The subject may be approached objectively with reference to the history of the Bible itself.

I am convinced that the best way to approach the problems of the Old Testament is through an intensive study of the Life of Christ and the Hebrew Prophets. I am also convinced that the student's personal, campus problems can best be solved by a sympathetic study of the Life of Christ.

The method should be psychological rather than chronological. In this case the psychological is the biographical method—the teaching of a great religious personality. The chronological and literary courses may properly follow in the later years of the course.

d. Number of Biblical courses. Enough work should be offered to provide a major in the subject. However, there is need of cau-

tion against the unnecessary multiplication of courses. A few basic courses skilfully handled each year will be better in the long run than periodic excursions into new fields from year to year.

e. Standing of courses. Biblical courses should have all the academic advantages offered to other courses. They should be conducted in such a manner as to retain this standing in the eyes of students and faculty alike.

f. Atmosphere. A church college should provide an atmosphere in which Christianity will not always be on the defensive. It should be apparent that the institution stands enthusiastically behind the courses in religion; that they are not simply tolerated as objects for the ridicule of professors in other departments but that they are regarded as a vital part of the life of the institution. Many Biblical departments are suffering because of unfavorable atmospheric conditions.

g. Qualifications and training of professors. There is no other department that demands of its professors a higher type of personality and a more technical training. It is a great mistake to entrust Biblical courses to teachers who are untrained. Professors in this department need to be reminded that training in Biblical history and literature does not prepare them to teach religious education, comparative religion or any other

subject which may be suggested to the department.

h. Apparent Needs of this department. The most apparent needs of this department seem to be:

(1) The standardizing of entrance courses.

(2) Institutional backing which will provide the proper atmosphere.

(3) Equipment in the form of libraries, laboratories, etc.

(4) Graduate courses specifically preparing professors for this department.

(5) Professional consciousness. The newly organized Association of Bible Instructors should help to meet this need.

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III. SUMMARY

The state is erecting colleges to meet the educational demands of citizenship in a democracy. These state colleges are attracting thousands of students annually. True to the limitations of their charters the state colleges do not teach religion or attempt to direct the religious life of students. Voluntary student associations have proved inade-

quate to these tasks. The church is now developing a program of instruction and spiritual guidance which will supplement the work of the state college and give students a balanced curriculum and normal religious student life.

Church and independent colleges have emphasized the secular subjects in order to meet the competition of state schools. For several reasons the only colleges that could legally give religion an adequate place in the curriculum have failed to do so. For ten years efforts have been made to improve the religious teaching in these colleges. But the response has been poor and present conditions are deplorable. An uprising of the churches is demanded which will compel church colleges to recognize themselves as agencies of the church, primarily set to the task of teaching religion to the American people.

To discharge their full duty church colleges should make adequate provision for curriculum courses in religion, and assume responsibility for the religious growth of their students. Church Boards of Education should outline a complete program of education including all the needs of their constituencies and the colleges should regard themselves as integral parts of a larger system. The heart of a church college should be its departments of Biblical History and Literature and Religious Education.

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CHAPTER VI

RELIGIOUS EDUCATION IN THE GRADUATE SCHOOL

OUTLINE OF CHAPTER VI

Religious Education in the Graduate School

I. Types of Graduate Work
   1. Discovery of New Knowledge
      a. Selection of Problem
      b. Assembling Data
      c. Interpretation
      d. Application
   2. The Dissemination of Knowledge
   3. The Development of Skill

II. Present Conditions

III. Problems of Administration

IV. Levels of Teacher Training
   1. The High School Level
   2. The Normal School Level
   3. The College Level
   4. The Graduate College Level

V. Summary

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CHAPTER VI

RELIGIOUS EDUCATION IN THE GRADUATE SCHOOL

I. TYPES OF GRADUATE WORK

There are three types of work which properly belong to the graduate school.

1. The Discovery and Organization of New Truths

This is commonly called *research.* Its purpose is to extend the bounds of knowledge and to give the student an acquaintance with the methods of dealing with first hand experience. Religious education is in great need of men who can apply the highest and most critical tests to its methods and matter. It is a very young branch of knowledge; valuable experience is accumulating rapidly; thousands of untrained workers are confronted with an increasingly complex mass of facts and there is great need for research men with insight who can give scientific organization to the new experiences.

Four steps are involved in every piece of research work:

a. The Selection of the Problem.

Religious education affords a virgin field for research work. There has been very little critical and exhaustive work done and the field is as broad as human experience and religious phenomena. In the field of religion and the Bible some very careful work has been done; in the field of education there has been a beginning which has at least perfected certain methods of research, but in the field of religious education there are neither the results of previous investigation nor the approved methods of procedure to guide the investigator. The entire field consists of unsolved problems. Students entering this field should be guided into a series of problems that lie at the bottom of the most pressing practical needs among the masses of the people. America must build a system of religious education for the masses. There are certain basic principles which underlie such a system. The research student should strike first for these fundamental, vital principles and select his problems accordingly.

b. The Assembling of Data.

This requires energy, drudgery, patience, self-sacrifice. It is here that cooperation in research work is most desirable. The Bureau of Education has organized departments for the assembling of facts which would be impossible for the unaided investigator to secure. The Carnegie, Russell Sage, and Rockefeller Foundations have made possible the assembling and classifying of data of untold value

in many fields of investigation. Research students in the field of religious education should have the services of some Foundation which would make possible the assembling of data from wide areas and covering an infinite variety of problems. Until some far-sighted philanthropist puts ten millions of dollars behind the Religious Education Association, the International Sunday School Association, or some other national organization which is without academic limitations it will be necessary for colleges to endow their own research departments and attempt to do single handed what might be better done by cooperation. There is great need of a technical magazine at the present time to encourage the development of research work in this field.

c. The Interpretation of Data.

It is in the ability to take this step that the student shows his capacity for research work. In the presence of a mass of unorganized material some students will have recourse to authority, some will escape by traditional methods, but the student with insight will blaze a new trail through the dense forest, and seek a new way of escape. This is the type of mind that advances the borders of knowledge. All progress which is not merely chance or accident comes by this process.

d. The Application of New Knowledge.

The new knowledge must be tested before it is given wide dissemination. The investiga-

tor should have the resources at hand to test out his discoveries. To do satisfactory research in religious education an institution should have laboratory and demonstration schools under its control. There should be affiliated community systems of religious education. In the midst of actual as well as ideal conditions new problems will be suggested and new methods may be tested. In the medical profession new discoveries are thoroughly tried out in the laboratory before being published for universal use. In the field of public education we are just now witnessing the propagation of a variety of vocational guidance systems before the psychologist has had time to test them out in his laboratory. A million children will take chances with the new pedagogical remedy before it is analyzed for poison reactions. Religious Education should learn from the medical profession and establish its laboratories and train its experts who will evaluate and test all theories and proposed practices before they are given universal circulation.

2. The Dissemination of Knowledge already Scientifically Organized and Tested

This involves teaching. It has for its ends the development of the individual and the improvement of society in general. This is a common function of schools of all grades. Research work should not be attempted in the undergraduate schools but teaching which

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includes the dissemination of information must not be excluded from the graduate schools. The possession of knowledge is fundamental to either of the other activities of the graduate college. The student who is going out to a professorship in a college needs to extend his own knowledge beyond the level of the college in which he is to teach. He needs the broadening which comes from wider study. This work is similar in character to the undergraduate work; it differs in quantity and in the purpose which motivates the study. A student would seldom confine his graduate studies to this grade of work but it certainly has a legitimate place in the graduate college. If this be so, the faculty of a graduate college should contain gifted teachers as well as men skilled in the stimulation and direction of research courses.

3. *The Development of Various Types of Skill*

The application of knowledge to the problems of everyday life is one of the functions of the graduate college. Knowledge is acquired that it may be used. This type of graduate work stresses skill in the application of knowledge. Facts are of value only as they will function in the practical arts. The medical student studies chemistry not for the sake of the chemistry but for the sake of the application of chemistry

to the healing of disease. The professional schools emphasize this function of the graduate school. They are interested in the practice of medicine, in the practice of law, in preaching, or in teaching.

Depending upon their facilities, their constituencies and their traditions, graduate colleges stress one or more of these three types of work.

II. PRESENT CONDITIONS

Graduate work in the colleges of this country has developed from three sources: (a) the expansion of a college department into a school prepared to offer advanced work; (b) the development of a strictly graduate school which emphasized research courses; (c) the separate professional school.

In the field of general education, graduate work came usually from the first source; in the field of religious education, with few exceptions, graduate work has come from the theological seminaries.

Theological seminaries have not been favorable breeding places for graduate work in religious education for three reasons: (a) Of the 11,242 students enrolled in the 182 theological seminaries of the United States in 1912, only 3,266 had college degrees. (*Report of Commissioner of Education,* 1911-12, Vol. 3, pp. 366-381.) With such low entrance requirements it would be impossible to develop a high grade of graduate

work. (b) Many theological seminaries have a very meager income and it is not possible for them to finance graduate courses in new fields. (c) Theological seminaries as a rule are ultra-conservative. They have not been able to see that religious education was a proper part of a minister's education and they have not considered it their business to train men for the teaching ministry of the church. For the most part the courses in religious education that have been introduced have been tacked on to the crowded schedule of the professor of practical theology.

A critical examination of the catalogues of the colleges, universities and seminaries of this country will reveal the fact that very few courses are offered in religious education and those that are offered are introductory, elementary courses that are not worthy of graduate rating. One reason that the courses in religious education in the graduate schools are elementary courses is that there are few undergraduate courses in this field. When the church colleges offer an adequate number of undergraduate courses, there will come up to the graduate schools students prepared to do real graduate work. I do not mean to say that no introductory courses may be taken in the graduate school but certainly the majority of the courses should be based upon previous study in the same field. A faculty which is compelled to handle elementary courses will hardly be able to de-

velop a research department. I know of no graduate institution which is taking its department of religious education seriously. In most of them it is necessary for the student who is a candidate for the degree of Doctor of Philosophy to do his major work in some other department and often in an affiliated college whose knowledge of the field of religious education is very small. The candidate learns from the catalogue that he may take his degree in religious education but when he appears he learns that he must do his research in some related field. One student majored in systematic theology, one in psychology, one in Old Testament and one in New Testament Greek, and went out with their degrees in religious education when they had only touched the fringe of the subject. *These men paid too high a price for academic recognition.* It is true that the material in religious education is not well organized, as is the case with any new subject, but this is just the reason graduate colleges should put money and men into this department.

The whole cause of religious education is suffering because the seminaries and graduate schools have been without prophetic vision. For example, there is a nation wide interest in week day religious schools. There are no curricula, no text-books, no programs, no teachers. The local schools turn to the graduate schools for help and are turned away empty-handed.

Educational progress in this field will continue to be haphazard and accidental as long as untrained field administrators must rely upon their own untutored judgment and take chances as they blindly attempt to build courses of study, define standards and determine administrative details. The graduate college owes this field the organization and resources which will secure for it scientific methods of testing educational procedure.

III. PROBLEMS OF ADMINISTRATION

There are many grave problems of administration involved in the operation of graduate courses in religious education. For example, where shall the graduate courses be placed for wisest and most economical administration? There are five possible answers to this question, depending upon local conditions.

1. In the College of Liberal Arts

This is the best plan for the small church college.

2. In a Separate Graduate School

By this plan these courses would fare equally with all other graduate courses. They would also feel the limitations of overemphasis on research at the expense of the practical aspects of such courses.

3. In the Theological Seminary, as a Regular Department

This gives greater professional freedom, but imposes certain academic limitations.

4. In a Separate School, Coordinate with the Schools of Law and Medicine

5. A Department in a School of Religion which is Part of a University

This is the ideal plan.

Great care must be taken to keep graduate and undergraduate students from mingling too freely in common classes. Graduate work requires a strict separation of students on the basis of their needs, attainments and purposes.

IV. LEVELS OF TEACHER TRAINING

The training of teachers for the religious schools of America will need to recognize at least four levels of attainment.

1. The High School Level

Teacher-training work in local churches and in many community training schools may be organized on this level. Surely with the growth of our public secondary schools we are safe in assuming that the average teacher in the church schools of America will have the equivalent of a high school education. It is safe to build teacher-training courses for the masses on this level. Suggestions for such courses may be secured from the training

courses for rural teachers maintained in many high schools. These courses will emphasize subject matter, give second emphasis on skill, learning by directed observation and practice, and give least attention to theory courses. A letter of inquiry addressed to the State Superintendent of Public Instruction of Iowa, Illinois, Kansas, Nebraska or Minnesota will bring suggestive courses of training for high school students. Bulletin, 1916, No. 17, Bureau of Education, on "The Wisconsin County Training School for Teachers in Rural Schools" is also very suggestive to those who are preparing the same kind of people to teach religion. See also, Koos, L. V., Teacher-Training Department in North Central High Schools, *School Review,* 25: 4, pp. 249-256, April, 1917.

2. The Normal School Level

This group will have high school training and in addition two years of advanced training. It would be possible for a student of this group to elect two years of work in such carefully selected sequence as to preserve regular college standing and at the same time secure the special training required for successful religious leadership. Those students electing a larger amount of technical courses would be graduated from the course with a teacher's diploma but they would not be able to classify as Juniors if they desired to continue in their college course. This approximates the

level of the lay training school except that it insists on a higher entrance requirement. Many of the city training schools for religious workers, such as the Malden School of Religious Education, will be able to maintain a grade of work on approximately this level. These courses emphasize subject matter, but they give increased attention to methods, technique, etc., in the interest of establishing correct methods of procedure. These schools give more attention to theory than the High School level but theory is still the minor note.

3. The College Level

Courses on this level were discussed at length in Chapter V. Here less attention is paid to method and the student for the first time begins seriously the study of education. Theory courses are now accompanied by practical courses *to exemplify the theory* rather than *to give skill in teaching*. On the Normal School level the theory courses accompanied the practise courses to give interpretation to the technique of the art which was being acquired. On one level theory enlightens practise; on the other level practise illumines theory. One makes a teacher, the other makes an educator. Blessed is he who has received both disciplines.

4. The Graduate College Level

The graduate college level will produce educators and teachers. The enthusiasm of

the teacher who comes out of the graduate school is inspired by critical insight. This teacher has acquired the highest skill but he has also acquired breadth of knowledge, habits of impersonal, objective analysis which enable him to interpret his experiences in a way which is not possible for the undergraduate student. It is true that the habit of mind of research is impersonal and coldly objective; and the habit of mind of the teacher is warmly human and personal. In passing from the graduate college to the classroom some students are slow to adjust themselves to the human relationships involved but in the end the adjustment is made and a teacher thus trained will become the constructive, effective educator.

Some students may prefer to give their lives to research. If so they will not elect many courses in the field of practical work. Others may wish to give their lives to teaching. They should be permitted to major in this field, taking a minimum number of research courses, and they should be granted an appropriate degree at the conclusion of the work. Every student who is going into the professional field should be asked to acquire the *method of research,* but he should not be asked to do his major work in that field. It is a true saying of Dr. Paul Monroe's that "the man who has only second-hand knowledge and knows how to obtain only second-hand knowledge is a second-rate

man." The graduate school should make first-rate men. Take for example the man who is to become a professor in Biblical History and Literature in a college. He should take courses to enlarge his knowledge of subject matter and he should take courses in the art of teaching these subjects to undergraduates; he should also be asked to do a piece of minor research. Boston University recognizes this principle in the following stipulations for the professional degree in Religious Education:

"Students may be enrolled for work in certain graduate courses given in the Department of Religious Education prior to matriculation for the degree of Master of Religious Education. Enrolment does not ensure permission to matriculate as a candidate for the higher degree. The work, after enrolment, must demonstrate fitness for such candidacy.

"Candidates may be enrolled at any time during the academic year, and if established conditions be met, they may register for research and for work under supervision; but registration for classroom work, with collateral assignments, must conform to the calendar of the Department of the University in which the work is to be done.

"Students in the undergraduate courses in Religious Education, whose work is of a distinctly high grade, after gaining credit for ninety semester hours toward a Bachelor's

degree, may be enrolled and allowed to take certain graduate courses in excess of the requirements for the Bachelor's degree and gain a credit of not more than eight semester hours toward the degree of Master of Religious Education while pursuing their undergraduate courses. Permission to seek this credit must be obtained from the faculty of the Department of Religious Education before the courses are begun, and this permission must have the written approval of the instructors with whom the graduate courses are to be taken. Credits so gained will not be effective unless a candidate matriculate for the advanced degree within two years after having received the Bachelor's degree.

"Members of the Senior Class in Boston University School of Theology, on recommendation of the faculty of that school, may be enrolled and may pursue courses aggregating not more than eight semester hours, to be credited later toward the degree of Master of Religious Education, if matriculation for that degree be granted. This permission must be obtained for each course before the work is begun. Graduates from accredited colleges, offering less than forty-five semester hours in the field of Religious Education, may be enrolled if the following conditions be met:

"(1) A detailed statement must be presented from the proper authority, giving all

courses taken during the last three years of college work, together with the grade received in each course.

"(2) Recommendation must be presented from two professors in the college, at which the first degree was received, stating that the candidate is qualified to pursue graduate study.

"(3) Full matriculation in the courses leading to the higher degree will be impossible before the student has taken forty-five semester hours in Bible, Education and Psychology.

"(4) Graduates from accredited colleges may become fully matriculated for the higher degree, provided they have taken in their undergraduate work forty-five semester hours in Bible, Education and Psychology,—not more than six of these forty-five hours may have been taken in General Psychology. Fourteen of these hours may have been in General Pedagogy (which may include five hours of Practice Teaching). Eleven hours may have included Methods Courses in specific subjects. Of the remaining fifteen hours, at least six must have been taken in the field of the New Testament and four in the Old Testament.

"The periods during which a student may continue in graduate studies, without formal matriculation for the degree, is subject to such limitations as may be deemed reasonable in each case.

"Those who wish to become candidates for the degree of Master of Religious Education must consult the Head of the Department of Religious Education concerning the technical requirements. In all cases, matriculation for a degree is by action of the faculty of Boston University School of Theology and on recommendation of the faculty in the Department of Religious Education, and is not granted until the applicant has demonstrated his fitness to become a candidate for the degree sought. As a general rule, those applicants who have not taken undergraduate courses in Boston University will be required to gain substantial credit in the graduate courses, following enrolment, before they can be matriculated.

"Before matriculation for the degree of Master of Religious Education, the candidate must satisfy the major instructor that he is prepared to make practical use of either French, Italian, Spanish or German. The requirements in modern languages must be completed by the beginning of the academic year in which the student expects to receive the degree.

"When enrolling for the degree of Master of Religious Education the candidate must select his major work in the Department of Religious Education and present to the Head of that Department a written statement indicating what other correlated courses he desires to pursue. The courses of study must

fall primarily in the field of Religious Psychology, Religious Pedagogy, or the Bible, but may include closely related studies in other fields. The proposed courses of study must be properly organized and of advanced grade, including at least one genuine research course.

"Before the higher degree is conferred, the candidate will be required to gain proficiency in one of the following modes of research: historical, laboratory, statistical.

"Work which has been credited toward any lower degree will not be counted toward that of Master of Religious Education, and at least one year must elapse between receiving the degree of Bachelor of Arts (or reaching an equivalent status), and promotion to the degree of Master of Religious Education.

"A thesis is required to be written in connection with the principal studies of the candidate for the degree. It must show at least accuracy, thoroughness and mastery in the chosen field, and preferably also show proficiency in one of the three modes of research. The subject of the thesis must be approved not later than November 1 before promotion and must be complete on or before April 1.

"Requirements for the Master's degree in Religious Education, under unusual circumstances, might be fulfilled by specially qualified students in one year, wholly devoted to the advanced study. It is recommended,

however, that two years be devoted to the work. If, for any reason, the time of the student is divided with other work, a proportionately longer period may be needed.

"The work of all candidates must be of a distinctly high grade. A percentage of not less than ninety must be attained. Collateral work is required in connection with all courses counting for the higher degree and in any course this collateral work should at least equal in amount the classroom work for that course. Its purpose is to direct a student into fields of research, logically related to the subject matter of the courses taken. Collateral investigation should, therefore, be carried on in connection with the class instruction; but, on the written recommendation of the instructor, with the approval of the Head of the Department of Religious Education, some specified portion of such work may be completed after the close of the regular classroom work. No student will be admitted to additional courses until all work in connection with those of the previous academic year have been completed and reported."

This catalogue statement is given at length to show the correlation of research and practice work and to show also the correlation of undergraduate work with graduate work on one hand and the correlation of the department of Religious Education and the School of Theology.

From the graduate schools which are now beginning to make a place for this work there will come the leadership which will make possible a real profession of religious education in America.

V. SUMMARY

Graduate courses seek to discover new knowledge, disseminate tested knowledge and create certain types of skill. The colleges and seminaries of America have not adequately provided for these disciplines in the field of religious education but there are signs that such work will develop rapidly in the immediate future. There is great practical need for scientific leadership in religious education and this leadership can only be supplied by the seminaries and graduate schools. The organization of graduate work in this field presents problems of administration which must be worked out gradually and patiently, with much academic charity on the part of the departments involved. The training of America's religious educators will probably develop on four levels. Each level has a specific task and involves a specific technique. The graduate college prepares the educators, who will make possible successful leadership in all the lower levels and eventually develop in America a real profession of religious education.

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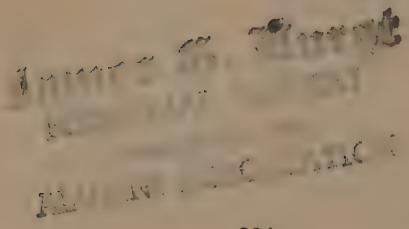

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